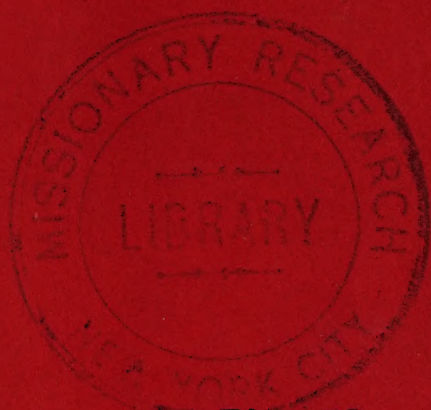


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# Church Missionary Society in Ceylon.



## A Paper on Policy.

A.G. Fraser





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. THE . .

# C. M. S. IN CEYLON.

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A PAPER ON POLICY.



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## PREFACE.

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### To My Fellow Members of the C.M.S. Conference in Ceylon.

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You will remember how I was commissioned by you last January to draw up a report on the work of our Society in Ceylon, that we might frame a policy for the future. To this end I was asked not only to record existing facts and to enquire into them but also to draw deductions, and make suggestions for a policy. Last July I presented to you an interim report, and was ordered to produce, if possible, a final one for your next meeting in January 1910. This I have been unable to do. I have only had one month and a few spare hours for this work since last Conference. I might have possibly done more than I have, but I have deliberately refused to overwork, and reserved this special work for my vacation and Saturdays. How I can report fully without leaving Trinity College for a longer time than at present seems right I do not yet see. However this report is fuller than last one, and on this occasion I have printed it that it may be in the hands of each one of you before Conference meets, and thus receive your fuller criticisms. Maps illustrating the work of the various religious bodies in Ceylon will be placed before you at Conference.

A. G. FRASER.

1/12/09.

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A. G. FRASER

(11388)



# THE C. M. S. IN CEYLON.

## A PAPER ON POLICY.

### BASIS OF THE REPORT.

In drawing up this report I have had the advantage of written reports from the following districts :—

(a) Kandy Central Itinerancy, Kandy Western Itinerancy, Cotta District, Anuradhapura Districts, Baddegama District, Jaffna Tamil, Colombo Tamil, Haputale Tamil Coolie, and Kandy Tamil Coolie.

(b) Besides these formal reports I have had the correspondence of sixteen different missionaries on the matter of this report. And here I would like to say how easy my task has been made by the ready co-operation of you who gave me the work to do. I have to draw up this report, but the labour has been done by you. I thank you.

(c) I have also been able to visit Baddegama, Jaffna, Kegalle and Kurunegalle. I have been shewn also some of the work of the Tamil Coolie Mission, the Kandyan Central Itinerancy, St. John's College, and a little of Cotta District. This has given me an opportunity of seeing the work of the larger and well established Churches, such as Nugegoda and Kandy, as well as that of the catechists in the Duria villages or in Ballapitiya, &c. Village Schools, town Schools and College work has also been explained to me, and I have seen both efficient and inefficient types of all three and in the various languages. Of the women's work I have seen very little indeed, and this paper will scarcely deal with it.

(d) I have been able also to study many Government returns and figures which bear on our work. Government Officers have been most considerate and kind and have aided me whenever asked, to the utmost of their power.

### NATURE OF THIS PAPER.

*Training of Agents*—An analysis of the facts gleaned from these various sources is what I am here attempting, together with an effort to deduce from them a policy for the future. That the main problem which lies before us is in the choosing, training and locating of our catechists and teachers all these go to show. Of

the nine district reports above mentioned all are mainly concerned with this question. Of the sixteen correspondents fourteen put it in a foremost place. As against these figures only four letters give an equal place to the problem of the obtaining and training of clergy. Three desire to see more missionaries, but only one of these desires more male missionaries, always on the understanding, however, that present vacancies are filled. Five desire more boarding schools, three more money whilst one desires to diminish both the quantity of money received and the number of missionaries. In other words it is not too much to say that 87 % of the correspondence I have received from you on the subject of this report is occupied with the problems connected with catechists and teachers. And if we bear in mind that we are dealing here with our share in the missionary work of the Church rather than with her other labours, I think we will agree that the above proportion and emphasis is not undue. These catechists and teachers number roughly eight-ninths who are most in contact with both Christians and non-Christians, the most observed of all the witnesses of Christ. Yet they are, judging by these papers and the information before me, often almost entirely untrained, and frequently of very little value as Christian workers. There are fine men and great workers amongst them. But everyone of you expresses dissatisfaction with the present body of men as a whole, and the system, systems, or want of system by which they are chosen, trained and located.

#### THE WORK OF THE DISTRICTS.

I shall begin by placing before you a review of the work in the various districts, raising under each some of the larger questions that call for our consideration. Then I shall hope to take these questions again at the end of the report and deal more fully with them there. I have not equally full statistics of all the districts, but have only had time and opportunity to get very detailed reports of a few, but they represent well the Sinhalese work. The figures I give are taken when possible from Government figures, *e. g.* those on population and education. The figures affecting our own work only have of course been received from the missionaries and agents in charge of that work.

#### BADDEGAMA.

Let me begin with our oldest district, BADDEGAMA. This is perhaps the most discouraging of our districts. In 1899 it contained 3 school chapels, today 2, though 2 more are contemplated. The numbers in the boys' and girls' boarding schools have increased in the decade from 9 to 25 and from 47 to 59 respectively. In the day schools the scholars have decreased; boys from 732 to 573, girls from 1173 to 668. The evangelistic centres have decreased from 6 to 5, but English services have increased from 3 to 4. Male missionaries have been raised from one to two, whilst, counting wives, the women missionaries have



dropped from five to three. The Ceylonese workers show a falling off on the whole. Clergy 2 to 1, catechists 8 to 5, men teachers 18 to 20, women teachers 28 to 27, bible women 4 to 3. The decrease in the effectiveness of the above force has probably been greater than the figures show, as a good number who have grown old and worn out in the work have, in the absence of any pension scheme, been retained after their real service was over. The position we hold in the district may perhaps be in a measure judged from figures I have taken from the Government's returns on the education of boys. I have confined these figures to the district between Bentota and Doddanduwa with the interior, which represents the C.M.S. area, and within which we have all our schools. The figures are—

Boys who should attend School	12085
Boys who actually attend School	7724
Government Scholars	3514
C.M.S. ...	661
Buddhist ...	2538
Wesleyan ...	656

The remainder are divided among several bodies. Now from these figures we see that C.M.S. has only  $5\frac{1}{2}\%$  of the boys of School going age and only  $8\frac{1}{2}\%$  of those who actually go to School in the districts.

The Wesleyan figures are taken from the local divisions of Ambalangoda, Ratgama and Madampe, being the only sections of the above area in which they work. Our figures come from our Schools throughout the whole district, Bentota, Kosgoda, Hik-kaduwa (and Dodanduwa), Weragoda, Ambalangoda, Baddegama, Telwala, and Mapalagama. The Wesleyan figures do not represent those of a mission district. In the whole Galle District they have 1456 boys as against our 661. These 656 represent only those in the Ambalangoda—Ratgama section, a section not worked by a European missionary.

#### NOW HOW ARE OUR FIGURES SO POOR ?

There are several reasons obvious at first sight.

A.—To begin with the less important : there is a more powerful Buddhist opposition and rivalry in this Southern district than in any other. For instance nearly  $33\%$  of the boys who attend School go to Buddhist Schools. That could not be said of any other district in which we work. But this ought to tell equally against the Wesleyans in Ambalangoda and Galle, which it does not.

B.—*Individualism of our Mission.* There is a second more important reason which affects our work here in face of Buddhist opposition as it does not do where our opponents are less keen—the individualism of our mission.

Far too much do we at present leave each district to the man who is in temporary charge of it. He opens or closes schools. True he reports later to Conference on his action and his reasons for it. But Conference rarely knows enough about the actual conditions to feel justified in upsetting, after the event, the action of the man on the spot, more especially as it is then often too late to mend matters. Baddegama has suffered severely from this cause. Between 1900 and 1904 important schools were closed in face of temporary discouragements and whole work weakened. Had these closures come properly before a permanent body, interested and informed on the questions at issue, there is little doubt these lost villages would still be open. This question I have raised under the instance of schools, but I do so only because here we can get reliable figures. This individualism which is dangerous here is equally dangerous in many other aspects of our work, but there it cannot equally easily be brought to the test of figures. And, of course, it is dangerous not only when closing work down, but often when opening it. Work which is opened merely to be abandoned or scamped, because the cost was not properly considered before undertaking it, is a real source of weakness. I believe instances of this are to be found in the recent Slave Island English School, and in some of the K.C.I. village schools. But to this question I will return.

*C.—Strategy. Town v. Country Centres.* The third reason for our weakness in the Baddegama mission lies in the poor strategy which has selected our centres of work. To leave Galle on one side and make Baddegama our centre originally was an extraordinary contrast to the method of St. Paul, who preached first in the cities and abode in them. It was an astounding disregard of the teaching of the history of missions, which has made us believe that the country districts are so much more conservative, and so much more wedded to their ancient faiths, that we have called non-Christians heath-men or pagans. Jerusalem, Samaria, Antioch, Ephesus, Athens, Corinth, Rome ; these are the foundation missions of the Early Church. Baddegama and Cotta are the contrasted strategy of last century. In the whole Baddegama district we have hardly any important centres now in our hands. The greatest, Galle, we have no foot in ; the second, Ambalangoda, is practically ceded to the Wesleyans. Even our Industrial School is situated in harmless little Patuwatte, and not at Dodanduwa which is now becoming and will become still more a great centre. In Bentota



we have very little work, and at Balapitiya not much more. Baddegama is itself a kind of Cranford, uninfluenced by the outer world, exerting little influence on it. I am dealing more fully with Baddegama than with the other stations because it seems to illustrate most vividly the weakness we all feel and deplore in our work.

The average attendance at the Sunday Services in the district as a whole is 34 % of the total number of Christians. These figures are taken from the Church registers of Baddegama, Dodanduwa, Balapitiya, Bentota and Elpitya. In the whole district there are 18 catechumens, 14 being from the Dodanduwa and Baddegama Schools, 1 from a Christian family, and the other 3 from evangelistic work. In 4 of the 5 evangelistic divisions above named the Christians are with few or no exceptions all of the 2nd generation. Dodanduwa is the fifth. There the influence of the Industrial School, of the Weerasooriya family, and of Miss Phillips have resulted in conversions and in the majority of the Christians being of the first generation.

I believe the Baddegama district could be worked from Dodanduwa. Mr. Purser does not require to spend all his time at the Industrial School, and in 3 or 4 days he could cycle round every bit of work in the District and inspect it all. The roads are level and the distances are small. I would be sorry to see much effort spent in extending the work of the Baddegama district. To the immediate North lie the Wesleyans, to the East the sparsely populated interior, and to the South well occupied Galle. If the Industrial School was moved to Dodanduwa, instead of being at Pattuwata as at present, we would be occupying one of the few good centres left open to us, and from it Mr. Purser could superintend the whole district, I believe.

*Catechists.*—The Catechists of the district call for some remark. Of the 6, 3 have been trained as Catechists, but one of these is dying of consumption, a second has been 40 years in C. M. S. work and is, to quote Mr. Simmons, "unattractive and lazy." Of the other 3, 2 have been trained as Schoolmasters and 1 has no training of any kind. Again one of these has worked over 40 years for the C. M. S. and now is very feeble and without enthusiasm or courage in his work. These two old men are retained because there is no pension scheme in our work. But one good man could do more work than three of their present capacities. One of them is situated in Balapitiya, one of the two most important towns in our sphere. The Schoolmaster working with him is another of the same type. In our English School in that big town we have 51 pupils on our roll with an average attendance of only 31. Out of 66 Christians only 1 is a convert of the first generation. These figures speak for themselves. To the want of a pension or the dislike of removing incompetent workers this once stronger centre is being sacrificed. The story



of Elpitya is the same. The catechist is old and lazy, and there is no school work at all. Baddegama district is an eloquent appeal for a thought-out training, placing, supervising and pensioning scheme for catechists and teachers.

#### COTTA.

Turning now to COTTA ; it is unnecessary for me to go fully into the statistics here as in the case of Baddegama. The district is a better one than Baddegama from the missionary point of view, because there is here no real backwater, but the people are all comparatively in the stream of the new influences which affect the capital. The Buddhist opposition has been less here also, though it is increasing greatly both in extent and intensity. One of the schools has been burned down lately through incendiarism deliberately stirred up. The statistics are as follows : in the last ten years the churches have increased from 8 to 11 ; the children in the schools have risen from 2748 to 3114 of whom 1381 are girls. These statistics include the work at Nugegoda, as it was entered into the figures of 10 years ago also. The evangelistic centres remain stationary, 4 in each return.

The Cotta compound has gained additional women missionaries in Mrs. Dowbiggen and Miss Hutchinson, but there are no women missionaries for evangelistic work, and the educational work in the compound has not yet found the man asked and granted so long ago as 1902. The District missionary cannot of course do the educational work whilst the main work of the whole district is on his hands. Men teachers have risen from 28 to 35 and women from 31 to 37 in the decade, but catechists who were 13 in number twenty years ago and 5 ten years ago, are now 6, and bible women who were 4 in 1899, are now 3.

*Catechists.*—This diminishing of catechists in favour of teachers, and of direct evangelistic work for the indirect method of education is general and can be seen in the other districts of the mission as well. The reason I believe lies mainly in the fact that the training of catechists is practically non-existent in the mission. A catechist's work is much harder than a teacher's, much more initiative and adaptability and faith are required in it. He has no syllabus like the teacher to guide him, no time table. Inspection of his work is not only less frequent but from the nature of the case less precise and assured when it comes. He must be near to his people who are not dependent on him as the children on the teacher, but are his equals, with all their social jealousies and divisions. Again his work does not often shew immediate fruit. It requires patience and often long slow waiting in the dark, with no sign of the coming light. Catechists when trained are the most valuable men we have. Catechists untrained are a mere dead weight as a rule. Once we set aside in this mission one of our best men, Mr. Coles, to train catechists. These men he trained are still serving well in the Church, and that outlay of a whole

man has many times repaid itself. But by the unanimous voice of everyone of our missionaries we feel that now we need more than even Mr. Coles could give, and yet we have at present nothing like as much. To this I will return again.

Other statistics are, 1467 Christians of whom 664 attend church on the average *i e* 45%*o*. The communicants number 434. 23 adults have been baptized this last year, 4 of them from Nugegoda. 32 are candidates for baptism, 7 being from Nugegoda. The contributions of the Ceylonese Christians amounted to Rs. 2499-81 in the district as a whole excluding Nugegoda, in the latter they reached Rs. 1272-36. All these figures show improvement. The Government grant for schools has also increased considerably, and this year reaches Rs. 11,182-25.

*Catechists*.—There are 6 catechists in the Cotta district, of whom five have had no training at all. The combined ages of four of them are 249 years, and this in the tropics where a man is older at 60 than he is in England at 70. A fifth has a wife who is a chronic invalid and he is always desiring to leave his station. One of the 6 is a trained man and in full use of his powers. Why should the most important work we have got be in such a state? Here is our evangelistic work left to infirm and untrained men. There are two reasons. First again we have no system nor institution for training men : second we have no pension scheme.

*Pension*.—Take the case of D. H. Wijesingha, catechist of Liyanwela in this district. He has worked for 50 years for the C. M. S. and unless a pension is forth-coming we could not dismiss him now. But he is so feeble that he cannot walk much or visit. Yet he has 20 villages in his cure. Do we wonder there are no conversions there nor candidates for baptism. It will be said that the money for a pension could be borrowed from the Finance Committee. True, but such money would have to be paid back, and would be but another millstone round the missionary's neck. Mr. Balding has some thousands of rupees to pay back already for sums borrowed by himself and his predecessor. The policy of the National Debt is not applicable to small mission districts, and must end in a crushing weight for the man in charge and the district in question.

*Buddhist Opposition*.—Another similar problem lies before us in the opposition of Buddhists to individual schools. At present Buddhist opposition selects a certain school as the one to be crushed out, puts up a rival, and the Buddhist leaders in the locality induce, by various means, the parents to transfer their children from ours to this other. We lose our numbers and therefore our government grant. But on that grant our school depends for its existence. Without it the teacher cannot be paid. Therefore time and again we shut down schools at the dictation of Buddhist rivalry. A work built up for years is closed by a tem-

porary opposition. For the opposition is temporary. Only too well do we know now that when our school is closed the enthusiasm behind the Buddhist school is likely to cease with it, and to go to some other spot where we have work. But meantime our school is lost, the "good will of the business" has been sacrificed, and the opposition encouraged and made to glory in its power. We should have a fighting fund, a fund which will be at the disposal of threatened and endangered schools. This would tide them over the two or three years the opposition would last, and then normal conditions would usually return. Such a fund too would soon discourage our opponents and make its own existence less necessary. I shall return to this subject.

#### KANDYAN WESTERN ITINERANCY.

For the work of the Kandyan Western Itinerancy I must give less full statistics, as unfortunately Mr. Phair could not give me those of ten and twenty years ago. This is the more to be regretted as the advance in this district is most encouraging, the work enthusiastic, and meeting with comparatively little opposition. The increase again, however, has been in school work chiefly, and the catechists have fallen from 6 to 5 in the last decade.

The schools at present number 21 and contain 1780 pupils. As a whole the schools have a very high average of efficiency, and many of them are a great credit to the mission. The Government Inspector told me the best in the whole province was the boys' school in Kegalle. The teachers number 41, 28 men and 13 women, the catechists 4. These are above the catechists of Baddegama and Cotta in working power and efficiency, though only one, I believe, has been trained as a catechist, and only two as teachers. Their average age, however, is only 37 and they are an eager set of men. This has its effect on the conversions. Of course the work here is much newer than in the districts already discussed, and much is amongst the low caste Durias, but even so the difference between a station like Talampitiya, where the best catechist works, and any in the previous named districts is striking. Out of 182 Christians 53 are converts, and at Meetanwela out of 91 Christians 15 are converts also. At Mawanella where the teacher is a keen Christian the number of Christians is only 14, but 16 the average attendance at the Sunday service. At Deewala the total Christian population is 18, and 18 is also the average attendance at worship. 15 of the 18 are converts.

The success of the work in this district must depend largely on the amount of itineration which the missionary can do. The hills, the heat and the inaccessibility of many of the villages make the work physically exhausting, and one for a strong and vigorous man who can stand some roughing. There is no centre as in Cotta. Kurunegalle is a convenient, the most convenient jumping off ground, but it is in no sense a station like Cotta or Baddegama. The Church work in Kurunegalle is not



under the C. M. S. but directly under the Bishop. The C. M. S. has, it is true, a small and dwindling congregation of Sinhalese, who cannot support their own pastor.

*C. M. S. and Diocese.*—And this brings me to a thorny question, the relationship of C. M. S. work to the other work of the Diocese. Here in Kurunegalle, the C. M. S. is responsible for the mission work in all the large districts. But the Christian congregation in the capital of this area, Kurunegalle, has no connexion with the C.M.S., *i. e.* with the mission work carried on within its legitimate sphere of influence. That is, I consider, a most pernicious condition of affairs, and one which is bound to affect disastrously the future of the Church in this Island. Kurunegalle is not an isolated case. Practically the same thing holds good of Kandy and Galle, to cite only big instances. Now the danger seems to me this. The pastoral work is isolated from the missionary work. The tendency must then be to kill missionary enthusiasm amongst Christians. The leading converts of the mission, those who are best educated and most enterprising, are those most likely to move into the capital for work and service. But when they enter it they come into a pastoral charge, where the vicar's duty is to minister to their needs, and where he is practically shut out from a real share in the mission work of the district. The tendency here will be to make the convert a merely respectable church going Christian instead of an active missionary worker. In other words, it may lead to our losing workers. But far worse the present division tends to cause the churches and the English Christians in them, as well as the Ceylonese Christians, to forget their responsibility for the districts of which they are the centres. That is this division is a deadly evil directly injuring the growth of a missionary church. These town churches are the strongholds of Christianity. But so long as they are not identified with the missionary work carried on around them, but cut off from it, they cannot be expected to develop any real enthusiasm for the evangelization of their own surroundings. This isolation turns what ought to have been our lighthouses into mere dark lanterns. Not allowed to feed others they are almost compelled to think only of gorging themselves. It would be worth a great deal of sacrifice could we but get a real union. I wonder if in a place like Kurunegalle we could not do something towards this end. Supposing the vicar and the missionary were colleagues, the former to have seniority and precedence in town work, the latter to have this in the work of the district, could that achieve anything? It might work out to the vicar going occasionally into the district, to preach, teach, and examine, and the missionary on such occasions ministering for the vicar in the town. Thus each would become part bearer of the responsibility of the whole and familiar with the other's work. Their people would similarly become bound up together. More from the district would worship in the Church as in their own proper place. More

from the Church would come to know, care and share in the work of winning the districts. But the whole question requires to be thoroughly and prayerfully considered. The present cleavage is fraught with grave consequences for the future Church of Ceylon, if it continues. As long as it remains we cannot hope to see a strongly developed missionary Church. I feel the present position of the C. M. S. is very anomalous. We are in, but not of the Diocese. Our bishopric is only too really put into the hands of a syndicate in London—the Parent Committee. We are thrust into a diocese of Ceylon by that distant bishopric, but it is to the distant one we belong, though it is in Ceylon we live and work. In other words we are dissenters in Ceylon. Our Bishop is not on our Conference. I believe he ought to be its Chairman. If he were, there would be less disunion in the diocese, less friction, and more hope for a real understanding and a strong, true, enthusiastic, missionary Church. The diocese would gain and so would we. The drain of our converts into churches where they are lost to us would cease, for such churches would soon cease to exist. With closer union would come truer understanding, a deeper fellowship. The Parent Committee would lose none of their rights. Were they here they would be the first to deplore and to seek to change the present position. The C. M. S. Conference with the Bishop excluded is an anomaly to my mind, and I can see no good or practical reason for it, and many good and practical reasons against it. In laying out any policy for the future we must put in the forefront, it seems to me, some real solution of this separation between the C.M.S. and the Anglican Church in Ceylon.

The case of Mr. Wijesinghe, the pastor of our dwindling Kurunegalle congregation calls for notice. He is underpaid, little liked by his people, and his wife and children are continually down with fever. Kurunegalle is most disastrous to their health, and they lost a child only last year. Wijesinghe desires to be moved. But we have no machinery that can arrange his removal readily. So he has to stay on and on. Any one of us Missionaries would have been removed long ago under similar circumstances. But we are well organized, and Conference knows in our case all the circumstances, and can readily transfer us. We need some body as expert and powerful as Conference for cases like Wijesinghe's.

*Individualism.*—The evil of individualism and the consequent isolation of one district from another is greatly deplored by Mr. Phair. The three Kandyan Districts are under our present system entirely separate from one another in the matter of finances and agents. He needs a School Inspector greatly, but his district budget alone cannot bear the expense. Other districts equally require one, but no solitary district can afford it. But all districts are at present solitary in this sense. A good qualified

inspector would be able to work in all our districts and do much for each. All would welcome him, but alone none can get him, and each at present is alone.

#### KANDY CENTRAL ITINERANCY.

This district is identified in all our minds with rapid extension. There are now 9 Churches in the district, and 49 Schools containing 5,000 Scholars, boys being in the proportion of 3 to 1. In the last ten years men teachers have risen from 38 to 79, and women from 20 to 39, making a total rise from 58 to 118. But catechists have fallen from 9 to 6 in the same decade. Of the more than 600 Christians about one sixth are baptised converts. I cannot pretend to understand the work of the K. C. I., sufficiently to even attempt a proper discussion of its problems and work. Mr. Garrett's main idea in his work has been as far as I can see to spread the testimony of Christ throughout the whole District, and as widely as possible. Again, I fancy, he has perhaps interpreted the word testimony too exclusively in terms of the voice and eye. I doubt if the testimony of many of the schools and teachers amount to much more. People can see a Christian school, they can hear Christian instruction in the school, but the instructor seems, sometimes at any rate, scarcely a qualified witness. Of course he does not stand alone. Mr. Garrett is continually itinerating in his District, and always preaching. His method of multiplying schools out of all ordinary proportion to catechists and clergy strikes me, as a superficial observer, as having some grave disadvantages. To begin with, it means that the Missionary force is largely confined to work amongst children. That can be over done. Unless the adults are influenced deeply also, the home will be powerful against Christ. Win the father and mother and you have the family. Win the children—but can you against all the power of their homes? Very rarely. Both efforts must be proportioned, and adults and children approached simultaneously.

Of course it may be argued that some of the teachers do catechist's work. True enough. But no teacher working hard in school all day, and preparing lessons throughout the week is really capable of doing much visiting in his free hours, or of taking well the Sunday services.

Again it is an exceedingly expensive method. Children do not contribute to Church funds. Schools do not cover their cost. This plan can be carried on only in so far as money is poured in from outside.

As to Mr. Garrett's method of paying his teachers, his "policy of faith:" I doubt if I am competent to express a valuable opinion on it. There are considerations on both sides. Whilst other districts have often been standing still or falling back, Mr. Garrett's has been always buoyant, full of hope and pressing



forward. It has led too to a body of Christian workers agreeing as a whole to suffer for their work and faith, a weighty consideration in this land. On the other hand I feel many have been coerced into signifying their willingness to enter on the "policy of faith." They were free to refuse of course, but refusal meant losing their posts. A really willing consent could only have been obtained had Mr. Garrett made it clear that those who did not join the faith policy, *i. e.*, accepted reductions on their salaries when funds were low, would be paid in full to the further reduction of the faithful. One too feels some grave doubts as to the righteousness of a policy which is so likely to lead men deeply into debt, and reminds one occasionally by the force of examples of the Song of a Shirt. These objections may not be valid. They seem real to me. But that is largely a matter of one's environment and past education. In favour of Mr. Garrett's policy can always be urged the work he has been able to achieve through it, and the cheeriness with which he has always carried it through, even when other districts were yielding to depression.

But the point which concerns us most now is whether this policy is good for the future of the mission, or not. As I have said already, I deprecate very much the individualism which has been so marked a feature of our work in the past. Now this policy of Mr. Garrett's is at present only possible on the hypothesis that a man can do what he likes in his own district, without reference to the work as a whole. We know that no one could take on Mr. Garrett's district now on ordinary C.M.S. lines, if Mr. Garrett was to give up his work. He has through his policy been able to obtain large monies from Britain, and so has been able, though with increasing difficulty, to maintain his extended work and policy of multiplying schools. Other men and the policy pursued by the C.M.S. elsewhere could not retain these subscribers. But without the money the work of this district would be dislocated and plunged into chaos. Now should any man be allowed as a C.M.S. missionary to work on lines which make it impossible for others to succeed him and carry on his work, to make, in other words, his district his private property as a result of his policy? There is much to be said on both sides. Each man has been given different gifts. Let each develop as he best can, will be urged by some. That I think can be, and in Ceylon has been, pressed too far. Mr. Garrett's scheme has now been worked for many years before us all, and we should be able to adopt it or reject it for the mission as a whole. I do not believe we should have such differences in our principles and methods of carrying on work that districts become private property, and that the loss or departure of the worker means the confusion and remodelling of his work. Can we adopt then Mr. Garrett's policy? I, personally, think not. It does not seem to me so much a policy of faith as one of setting out to build a tower without counting the cost. I do not believe it has helped

the Kandyan Central District. But the extension of the work will be pointed out. Any work done by Mr. Garrett would have extended. His enthusiasm, energy, and power of hard and unceasing work, are unrivalled. No district has had such work put into it. Hence the extension. But this so-called policy of faith has led, I think, to extension without sufficient intension. I believe Mr. Garrett's district would be stronger to-day if it had developed gradually as men and money were forthcoming. All his great powers would have been then thrown into a rather smaller but better covered area. The waste of time, the wearing anxiety involved in the constant effort to get money to make ends meet would have been saved. More, the unrest amongst his teachers would have been avoided. They never know whether they will have enough to tide over the month's bills for mere necessities or not. Debt to trades-people vitiates, remember, even in Ceylon, a man's power of preaching with effect. True they get their full amount, and little enough it is, much more often than not. But the uncertainty wears and worries. Thus too it has led, I think, to Mr. Garrett's getting a poorer type of worker. That, of course, is not true of all his men, but I think it is true of very many. Some of them seem to be men who could not get a position of steady pay elsewhere. Certainly to one who only looks over them as I do, and does not work with them, they appear much inferior to the men of other districts, when taken as a whole. Too much can be made of the text, 'the labourer is worthy of his hire'. But at least a very strong case would appear necessary before men engaged in the trying work of teaching are put into a position of chronic anxiety as to the bare necessities of life for themselves and their families.

**Kandyan Northern Itinerancy, Anuradhapura.**—We come now to what appears to be the greatest blot on our Sinhalese mission, the district of Anuradhapura. Right on the highway between the North and South of the Island, the Government capital of a huge district, the destination of thousands upon thousands of pilgrims every year, the very centre of Buddhism, surely it is a place of primary importance, a strategic position. Yet turn to its figures. We have one church in Anuradhapura itself and none in the district. Of 10 schools existing in 1899 only 4 remain. The 10 teachers of 1899 are now only 5 and the 3 bible women have all gone. There is neither a woman missionary nor a girls' school. There are 35,000 Sinhalese women alone in the district, and no work is being done for them. The 2 catechists of ten years ago have become 4, the solitary increase in the work during these years. The total number of our pupils in the schools is 258. The congregation in Anuradhapura has dwindled. Mr. Ryde began to revivify the work in his short time there in the beginning of this year. The neglect and the need of this district are obvious. Of the 62,000 Sinhalese resident in it only 19,000 can read and write, of the Tamils only

1 in 6 by the last census. As the district has not a good reputation for health, catechists and teachers sent there should receive higher pay, and not be retained at their posts interminably. But such a change as this would require a central authority to appoint catechists and teachers, to remove and replace them by men from other districts. We need, in fact, some system of rotation for such a district, and that we cannot get until the whole control of teachers and catechists is centralised, and each district ceases to be separate and apart from the rest.

Again, the weak and suffering state of the Anuradhapura district is largely due to the isolation and separation of each district from the others. If Conference had realised how things were going down, how inefficient the schools were, how they were not only being reduced in numbers but increased in dirt, how little was being even attempted in the evangelistic work, they would surely have taken steps to remedy matters long ago. Here is a station, the ancient capital of Ceylon, the very centre of the Island, an important Railway Station, a Government head-quarters, the goal of countless pilgrims, the meeting place of great roads, the haunt of tourists, the home of an increasing population, occupied in name only by the C.M.S. and in reality almost unworked. No other Evangelical Christian body is at work in this district to do the work we scamp.

The problem here presents itself as to how inefficient missionaries should be dealt with. Of course the Church in England finds herself frequently hampered by inefficient men, and is unable to move them. But here the case ought to be different. Inefficient officers may and do hold commands in times of peace, they have to be ejected promptly when in face of the enemies' hosts. The chances of a man proving unsuitable to the work here are very great. How in England can we know whether we will prove adaptable, be able to work under changed climatic conditions, to keep our health, to understand the people? If we fail to keep our health we are sent home. But failure to remain a worker or to retain missionary enthusiasm and sympathy may be allowed to pass unchecked whilst the very Kingdom for which we came out is hindered not forwarded by our presence. It is an exceedingly difficult question which this brings up. Again it makes me wish to see the Bishop on the Conference. There our work is, or ought to be, reviewed. We as fellow members shrink from anything which may look like asperity or unkindly criticism or doubt of a man's efficiency. Even if we do show such doubt there is nothing to make our brother satisfy us, and an unsatisfactory state of things may go on unchecked for years, partly because we do not like to call attention to it, partly because we have so little power when we do. The presence of the Bishop in our Conference might change all that. One who is accustomed to



exercise discipline, and who is himself responsible for all our work, and under whom we all work, would be present. The gain it seems to me would be immense.

**Colombo Sinhalese District.**—This district has been as a rule left to the fag ends of time which men in other work have been able to afford it. We all feel that the time is more than come to work it vigorously and well. Here in Colombo are men from every district in the Island. They are peculiarly susceptible to new impressions when in the Capital. They return with greatly enhanced influence to their homes again. Also Ceylon thought is manufactured in Colombo, and the press is worked by Colombo. There is moreover a peculiar opportunity for the message of Christ here. We are faced everywhere by rationalistic attack, and the state of our English slums is hurled at us. The slums in Colombo and Kandy are worse. I can speak for Kandy, and I have lived in the slums of Dublin, Edinburgh and East London. Few know of these slums; little work is being done for them. The alms system that existed at Galle Face was merely tickling the surface, and an irritating tickling at that, for it merely increased beggary. Should we not take up rescue work and cleanse these places in the Name of Christ? It would be a more convincing answer to rationalist attack than all our pamphlets could be, and it would be the superb answer of the Christ Himself. Our strongest evangelist and most energetic worker should be given this Colombo work. It will be pioneer work for many years. The amount waiting to be done is colossal, but there are countless Christians who may be drawn in to help, and a strong work in Colombo will influence the whole Island. There should certainly also be a very strong pastoral man placed in Colombo, either a missionary or a man like Mr. Amarasekera. Christians come from all over the Island, our converts from Trinity, and from every mission. And in Colombo they are allowed to lapse as far as we are concerned. We entrust them at present to perhaps the most incompetent man amongst our Ceylonese clergy.

**Trinity College, Kandy.**—As Trinity College and its policy has been very much before us recently I need say nothing of that here. Later I will take up some points that concern us deeply under the head of education. Meantime the figures for Trinity for the year are as follows :—Masters 26, seven being European and all Christian. In addition to these is one Buddhist pundit. Scholars 494, Average attendance 459 or 93 *o/o*. Boarders 140. Sunday School 170. The above figures include the primary school. Our religious census last June worked out as follows, and in these figures the College only is included : Church of England 148, Presbyterian 6, Wesleyan 15, Roman Catholic 6, other Christians 5, Buddhists 146, Hindus 26, Mohammedans 18, Others 4. The nationality returns are as follows :—English 10, European Descendants 46, Kandyan 110, Low-country Sinhalese 128, Ceylonese Tamils 35, Indian Tamils 26, Malays 4, Moors 14, Gujerati 1. Five adult pupils were

baptized during the year, and three children, the latter being of Christian parents. Our Government grant for this year, including that for the primary school, was Rs. 3,922 as against Rs. 2791 for the previous year. The increase was made up of Rs. 160 on the primary, and Rs. 978 on the College.

**Tamil Work.**—Now we come to the Tamil districts. These I shall touch on more lightly, partly because I have given less time to them and do not therefore know them so well, partly because many of the problems illustrated already from the Sinhalese work are the very ones which also most affect the Tamils. On the whole, I think, there is little doubt that the Tamil work is on a better footing than the Sinhalese. I attribute this to three causes. First, the Tamils are a more virile, a harder working and a more religious race. Second, the work in Jaffna has been more wisely planned in that it has deliberately laid more emphasis, though insufficient, on the training of workers. Third, there has been the help of the great Tamil work in South India, this of course affecting our Tamil Coolie Mission most. Another consideration also suggests itself. Even the most casual observer of the work in Jaffna must be struck by the prominent position taken by Christians in every walk of life. Is it due possibly to the fact that the Hindu is so hampered by caste both mentally and in his relations with men, that the liberty of the Christian gives him an immediate advantage? The Sinhalese is as free, theoretically anyhow, in Buddhism as in Christianity, and thus the convert has no such great advantage over his fellow.

**Jaffna Tamil District.**—This is by far the largest district in our mission, though the Kandyan Central Itinerary probably exacts on its present system more work from the missionary in charge. The statistics for last year are as follows:—English Missionaries, 1 man, 3 women. Tamil clergy 5, as against 7 ten years ago, and 3 twenty years ago. Tamil schoolmasters 70 as against 88, and schoolmistresses 46, as against 32 ten years ago. Catechists are now 10, as against 9 ten years ago, and 15 twenty years ago. Bible women are 12 against 11. The schools have decreased in number but increased in efficiency in the last twenty years. I take twenty years rather than ten in order to show the steadiness of the Jaffna district. 1889, 65 schools, 1899, 67, 1909, 59. 1889, 3096 pupils. 1899, 3292. 1909, 3418. The average attendance works out at only 62 % over all the schools, which must be a great source of weakness not only educationally but religiously. The average boy cuts school twice a week, two days out of five. This must seriously impair the master's influence over him.

Jaffna district enjoys the advantage of having their own training schools for men and women teachers. From their training schools have come also 6 out of 10 of their catechists, and from the Nellore school comes every one of their 12 bible women. But none of the catechists or bible women have been trained for their

special work. Hence again the decrease in the figures of those employed. To quote Mr. Hanan's words : " For many years past the work of the catechists has been the least effective." He advocates strongly the formation of itinerating bands of catechists, who shall be properly trained. The present men are, of course, settled in charge of given districts, and though trained as teachers are not trained as catechists. Of the 5 Tamil clergy 3 are very old and have together put in 144 years service in the mission. They are grand old men, but younger men must be put in if the work is not to fall back, as they cannot now overtake their duties. There ought to be an additional European missionary in this district for the work of the training institution. It would be a great gain if he was married also to a trained teacher capable of supervising the women's training. If we have a training colony established soon that may be unnecessary, possibly, as the colony may be for both Tamils and Sinhalese.

Our work in Jaffna struck me as being almost wholly, if not wholly, confined to caste Hindus. In India the outcastes have been much the most responsive to Christianity and have produced many of our best Christians. The same is true of the Sinhalese where low caste work has been fairly tried. Could something more not be done deliberately and thoughtfully to extend our work amongst the poor and despised of Jaffna ? To the poor the gospel should be preached.

**St. John's College, Jaffna.**—Before leaving Jaffna I must just touch on St. John's College. Mr. Thompson has not sent me his statistics for the year, so I cannot give them. But the sight of his work there is enough to rouse enthusiasm even in a dyspeptic, and it calls for notice. Without proper funds or equipment, with little support and backing, he has, by doing two full men's work and husbanding carefully every penny, built up his college and secured the affection and enthusiasm of his old boys and pupils. St. John's has any amount of *esprit-de-corps*, and in all his double work Mr. Thompson, or Jacob as everyone calls him, has time to be on entirely intimate and friendly terms with masters, boys and townsfolk. It is a treat to stay with him and see his work.

Then of course he is now interested in a Union College in Jaffna, into which the combined resources of three out of the four Christian Colleges there are to be poured for the purposes of University education. The American Congregational, the Wesleyan and the C.M.S., it is proposed, should each provide lecturers and funds or apparatus. I believe the proposal is sound. University education must come in Jaffna, and unless these three unite it will not be Christian. The Roman Catholic College will not, of course, join in in any way. As elsewhere in this Island and in India, they do not recognise our common Christianity. However, that is their look out. If the three Colleges unite for their higher work they should have the whole of the higher education of Jaffna in their



hands, and be beyond the reach of competition. I need not here go into all the conditions of the proposal, as you know them already, and have heard them discussed at Conference.

**Colombo Tamil District.**—I have the statistics of this district for the last year only as Mr. Ilsley was unable to give me those of the past. The figures will appear very small compared with other districts, but the scattered nature of the work must be remembered. It is a work for Tamils living in Sinhalese towns, and extends to Galle in the South and Negombo in the North, as well as working in the divisions of Colombo—Mutwal, Maradana, Hultsdorf, Slave Island and Wellawatte. There are 7 congregations in the district, 2 Tamil clergy, 1 male missionary, 3 women missionaries, 4 catechists, 11 bible women, and 14 school teachers, 7 being men, 7 women. Two of the four catechists were trained in South India at Palamcottah. There are 561 children in the nine schools of the district. A great deal of good evangelistic work is being carried on in this district, street preaching and house to house visiting. The Borella compound used many years ago to be the centre of a big work, an excellent girls' high school and a large boys' school both flourishing. Their remnants are still there, but they have, for many years now, been far below their one time glory.

**Tamil Coolie Mission.**—This mission has been undermanned now for many years. The Tamils on the tea estates are the most easily reached members of our island's population : they are open to the Gospel. They are cut off from their Indian homes, the restraints and defences of Hinduism are largely absent. New ideas are continually pouring into their minds. Whatever mission is undermanned, this one should not be so. It is the breach in the opposing wall, and should be seized by numbers pouring in to work through it. Even in its present undermanned state it is able to report almost as many converts per annum as all the rest of us put together. Again, the distances are so great in this field that most of the missionary's time is occupied in travelling. Thus the amount a missionary can do in this field cannot be estimated on a basis of population only. The miles of the road are a large factor. The mission is divided into 3 districts, the Southern District, with Haputale as its headquarters, the Central and the Northern. The last two are at present worked as one by Mr. Johnson, but the work is far more than one man can possibly supervise. Dickoya, Matale and Kelani, for instance, all come into this one charge. The figures for the Southern district are as follows :—There is one missionary in charge, as there has been for at least 20 years, and one Tamil clergyman, who again has been represented all through the period of this inquiry. There are 36 men, and 1 woman teacher, as against 12 and 1, ten years ago. There are 12 catechists as against 8 ten years, and 12, twenty years ago. There are no bible women. Six of the 12 catechists were trained for their work in S. India, 1 in Colombo. Two were trained as teachers in S. India and

3 are untrained. Of the 36 male teachers 24 are untrained, but this proportion is better than most districts, as will be seen from the comparative tables which appear later. There are 10 congregations in the district as against 9 ten years ago, and 938 Christians compared with the then 876. The 36 schools have 1775 pupils as opposed to the 14 schools with 643 pupils 10 years ago. The Northern and Central figures I will combine here, as they are at present under Mr. Johnson. There is 1 man missionary, 3 Tamil clergy, 30 catechists, 68 men teachers, and 16 women teachers. There are 36 congregations and 82 schools with 3849 children in them. Two thirds of the catechists come from S. India.

And now to take the figures Mr Rowlands has given me for all three districts. From 1881 to 1890 there was an average of 47 $\frac{2}{3}$  adult baptisms per annum.

From 1891 to 1900 the average was 41. But from 1901 to 1908 the average has been 99. Mr. Rowlands points out that the rise in adult baptisms from 41 to 99 is in proportion to the rise of Christian schools from 14 to 36, and a similar growth of schools in the other districts. To these schools, to the advent of more Christians from S. India, and to the spread of the knowledge of reading, he is inclined to attribute this growth in conversions. Similarly the liberality of the Tamil Christians has increased.

In 1888 they subscribed	...	Rs. 1,802
" 1898   "       "	...	Rs. 2,932
" 1908   "       "	...	Rs. 3,839.

This increase is due partly to increased realization of their duty in giving, partly to an improved position attained by those educated.

It should be remembered in selecting missionaries or pastors for this Tamil Coolie Mission that, unlike most missionaries, they will have to be workers amongst Europeans largely. They are missionaries to planters as well as to their coolies.

**Trained Teachers.**—I append some statistics. First those of the training of teachers. Our training institutions are for men at Jaffna and at Cotta (the Cotta one is just moved to Colombo). Our women's training is done in the same places. S. India trains many of the Tamil Coolie workers. But by training here I am confining myself to those actually trained to teach. The figures are not easy to get, as ideas of what constitute training vary, and attendance at the practising school in connexion with a training College, has sometimes been confused with membership of the class. But as far as I can make out 27 % of our district teachers are trained men. Of course I do not include Trinity and St. John's Colleges in these figures. The districts which rank highest on the lists are the Jaffna Tamil and Cotta districts as might be expected. They have 35 % and 37 % respectively. The full figures for some of the Sinhalese districts I have not received, but the

Kandyan Central Itinerancy, where the returns are very careful and full, has only 14 o/o of its teachers trained, and some of the other districts are not much better.

*Christians.*—Below, the districts are arranged according to the number of Christians in each for 1908. This year's figures are not yet complete.

Tamil Coolie, Central District	...	1544
Jaffna Tamil	..	1515
Cotta Sinhalese	..	1373
Tamil Coolie, Northern	..	1320
Colombo Tamil	..	1153
Kandyan Western Itinerancy	...	1055
*Kandyan Central	..	1020
Tamil Coolie, Southern District	...	939
Baddegama	..	629
Colombo Sinhalese	..	334
Anuradhapura	..	239

*Adult Baptisms.*—To show the extension of the work in each district, I have below placed them in the order of adult baptisms for 1908.

Kandyan Western Itinerancy	...	49
Tamil Coolie Central District	...	39
" " Northern	...	22
" " Southern	...	21
†Kandyan Central Itinerancy	...	18
Jaffna Tamil District	...	17
Cotta Sinhalese District	...	16
Colombo Tamil	...	11
Kandyan Northern Itinerancy	...	7
Colombo Sinhalese District	...	2
Baddegama	..	2
Trinity College	..	4

Again the districts are placed according to their gifts in 1908.

		Rs.	Cts.
Jaffna Tamil District	...	5,152	50
Cotta Sinhalese	...	3,428	30
Tamil Coolie Central District	...	2,942	19
" " Northern	...	2,418	39
Kandy District	...	2,261	67
Colombo Tamil District	...	2,082	11
Kandyan Western Itinerancy	...	1,747	06

\* In these figures are included 326 from the congregation in Kandy. Trinity College has another 161 and St. John's 140.

†Again I have entered baptisms in the town of Kandy into these district statistics.



		Rs.	Cts.
Baddegama District	...	1,425	50
Colombo Sinhalese District	...	1,102	57
Tamil Coolie Southern "	...	1,095	15
Kandyan Central Itinerancy	...	1,092	77
Kandyan Northern "	...	636	40
Trinity College	...	602	94

Lastly, the statistics of the mission as a whole for the years 1878, 1888, 1898 and 1908 are compared.

Year.	Baptized Christians.	Communi- cants.	Baptisms.	Subscriptions.	
				Ceylonese Rs.	Cts.
1878	6370	1512	414	13,321	65
1888	6588	2191	447	11,755	38
1898	9328	3383	464	19,683	44
1908	11,076	4194	662	25,987	55

**Main Causes of Slow Progress.**—In the foregoing accounts of the districts there has been shewn a steady but slow progress. The progress has been so slow that even such districts as Cotta and Jaffna through their missionaries declare they are just holding their own and no more. But progress there has been. Still it has not been commensurate with the labour put forth. And we believe we may and should expect greater things. The two most obvious causes of the slow advance are ;—

1 Missionaries not up to their work.

2 Catechists and teachers not trained for their work.

1. It has to be remembered how very exacting the work of a missionary is. He is inevitably put into a position of leadership and has to manage and direct a large district with workers differing from himself in race, language and traditions. The climate, the civilization, the outlook, the friends, almost all that goes to make up the circumstances of life, are completely changed when he leaves England to enter on his new work. It is marvellous so many rise to the occasion. I believe the work is far stiffer and more exacting than that of the Civil Service, and yet the failures are not, I think, so numerous. Still they are there. But of course the man who is a failure in one department is not necessarily so in another. The district missionary may be poor in college work and *vice versa*, the evangelist may be invaluable but a bad organiser. But when we think of the once flourishing schools in the Borella compound, of Anuradhapura district, of dark days through which St. John's, Trinity, and Baddegama have passed, we see the need for having some check on this cause of stagnation or decline. It may often be that a man requires merely a more congenial task, sometimes it may mean he is not suited to the work in Ceylon at all. But in any case it is the advance of the Kingdom of God which is at stake, and right down in our hearts there is not one of us who would not rather change our work or be sent home, however hard

at the time, than remain to hinder the advance of our Lord. I believe many of the possibilities of harm arising from the weakness of individual men would be removed if we were a society rather than a mere number of individuals. Individualism is a deep seated evil in our work at present. Also as I have already stated, I believe the presence of the Bishop in our Conference would be a great step towards a solution of this problem.

2. Almost all those who manage our district work describe as the least useful work they know, that of the inefficient catechist and teacher. Again almost all believe the most effective work they know to be the work of the trained and efficient catechists and teachers. Such various workers as Messrs. Garrett, Balding, Hanan, Simmons, Thompson, Ryde and Phair, as well as others, hold this view. I believe it is the true one. Our most urgent need is a good system of training which shall draw out and develop the personalities of our workers. Personality is the greatest factor, humanly speaking, in our work, and we are losing the stronger personalities who might offer for service, because of the miserable and inefficient type of man we often are represented by. To quote Mr. Simmons :— " On account of the inferior and only partially trained men that are employed in this work, the office of catechist has come to be looked down on by both Christians and non-Christians, so that men prefer to work independently, as opportunity affords in their usual vocations, rather than as paid evangelists." When Mr. Balding took home his small boy, they drove past a turnip field near Margate in which were numerous and disreputable scarecrows on sticks. The small boy had never seen such things before. He gazed some time and then turned to his father saying, " Are these catechists, Father ? "

I hope to return to this question of training catechists and workers, but would like first to review slightly the forces opposed to us, and their possibilities.

**The Resources opposed to us.**—A. A startling diagram could be made by contrasting the number of Buddhist priests with the Christian workers in their districts. But it would hardly be fair. For the majority of the Buddhist priests can scarcely be reckoned as workers.

Amongst the resources and forces opposed to Christianity the individual members of the priesthood in Buddhist districts are not I think, one of the strongest. Their *personnel* is much too weak to make them very powerful. But what they stand for as a body is immensely strong. They are the centre of all the religious and social life of the people, and the custodians of their most prized traditions. They are held in honour and reverence, and they are virtually large landlords and village rulers in many cases. They stand for everything that is high also in the ethics of the race. I do not mean that they live up to or fulfil these ethics, but they represent the system, its asceticism, its abandonment of

material possessions for mendicancy, its celibacy, its repose. They are the fountain of much merit. Gifts given to them cover a multitude of sins. They are as the salt which preserves the people, and prosperity lies in their well being.

Against them we represent nothing historically connected with the social or religious life of the people. Our ethics are foreign and very exacting in that they have no *disciplina arcani*, nor place for merit. Our teaching is less obvious, less tangible and material, if I may use the expression. Our Christian workers are either foreigners or men who have as yet no place in the scheme of things, no recognised social position. If we are to meet the power of the Buddhist priesthood, then, it will not be in creating a body of workers with equal prestige. That we cannot do. But it will be as we make our workers individually worthy of, and capable of, exercising a strong personal influence. There we could have an immense force unknown and unopen to them. We can have carefully tested, proved, tried, trained men, sent out in the name and power of the Perfect Man.

If we are willing to sacrifice our numbers and our immediate extension to the quality of our workers and their higher tone, I believe we may have such a body of workers that the priesthood and our opponents will be powerless though noisy before them. That is, in numbers, in prestige, in social influence and in wealth, we cannot compete with the Buddhist priesthood. In one realm alone we can fight and win, in the personal character and quality of each worker, and therefore of the body as a whole. And it is there the battle must finally be fought and won.

B. The wealth behind Buddhism is simply immense, but so far it has been little used against us. This is partly due to the long standing custom of misappropriating temple funds, partly to the apathy of wealthy Buddhists. But this cannot last, and the change is now coming. By their Buddhist Temporalities Ordinance Government have already converted a deeply sleeping dog into a drowsy but waking one. Already I see in the Kandyan Province the improvement in the management of temple funds and property. Now when these monies are rightly managed they will be a tremendous power against us, as they will be used for religious education and temple purposes. I have not been able to obtain the latest estimates of the values of the properties belonging to them, for they are not yet published. But, by the last I could get, I find that the paddy fields alone belonging to temples in the Kurunegalle Province were estimated at an annual value of £24,970. This leaves out of consideration 2965 acres of highland. In the province of Saffragam the annual value of the fields is placed by government at £23,106, not including 4565 acres of upland also owned by the temples. Now we may look forward to a day when a large proportion of these funds will be used to destroy our work. How can we meet it? Again we cannot rival their immense wealth



and position. But we can meet them with a greater mobility in the management of our funds. They now must work through committees legally regulated and tied down. There is no likelihood that these committees will be much more united and expeditious in the future than now. There will always be plenty of warning as to the special point where our work is to be attacked and rival work established. As a rule the rival work will have to take the form of schools, as the purposes for which they can use their endowments are limited. Now if in that day our whole force of catechists and teachers is under, not the individual missionary, but the mission, working under the direction of a central authority and committee, we shall be able to strengthen the places attacked, repel opposition, and completely discourage it. But it will only be by such mobility that we shall be able to meet their huge resources, and that mobility is impossible whilst each district and each missionary stands alone. We are not an army at present, but a body composed of different battalions each headed by a friend and ally, and such forces are never mobile.

C. I need hardly deal with the resources in argument and thought and feeling opposed to us. The first are rarely Buddhist, but taken almost entirely from western rationalism, and created first by European antagonists. They are a great difficulty in the way of our catechists and teachers, who are continually being met by them ; they are placed in the hands of our College boys, they appear in the public press. To meet these is not difficult, but they require meeting. We should officially help forward the Rivikirina, for instance. I hope the Synod will do so some day also. And tracts must be published to meet the more serious objections raised against Christianity. The filthy stuff can be ignored. It only stamps the writer a blackguard, and does not move the people to any other conclusions.

The racial feeling can only be met by a deliberate effort to show it has no grounds for existence, so far as we are concerned at any rate. The position of Ceylonese workers is now being improved. Much more can be done in this way. I hope soon they will be in charge of mission work as distinct from pastoral work. The present plan of giving them the pastoral work as their main duty tends to hinder the development of a missionary spirit in the Church, and initiative in the pastors, and leading workers.

#### THE TRAINING OF CATECHISTS AND TEACHERS.

Already under Baddegama, Cotta, and other districts I have dealt with the question of catechists and teachers. But here I would like to re-cover some of the ground, and then propose a policy by which we might remedy the existing state of affairs.

1. *The Importance of the Catechist and Teacher.*—Again let me say 87% of the correspondence I have received from you all deals

with these agents. You all put the problems of their training and work in the primary place. I find in other missions the same importance is attached to them. Here in our C.M.S. work in Ceylon we have roughly 500 of them in all employed in our work, and they supervise our districts as catechists, or teach 20,000 children as schoolmasters. Our most fruitful work is in their hands. Because we believe it is our best work we are continually increasing the number of our schools. But we again feel unanimously, I think, that we have perhaps extended our work beyond our power of finding workers. All agree that our best work is that of good catechists and teachers, but all lament that our unproductive and worst work is to be found only too often in this very department, where we have placed inefficient men in charge. We see how important their work can be. They form 8/9ths of the missionary force, the 8/9ths nearest to the people, the most observed of all the witnesses of Christ. Against them first break the waves of opposition. It is they who are tempted and tried most. Every argument rationalism can produce is used against them, everything which may discourage the evangelist in them. And yet how ill they are equipped for their work.

2. *Their Present Training.* *Teachers.*—Of our school teachers at present only 27%<sup>o</sup>, as far as I can find out, have been trained to teach. Even in our best district, within which the only Sinhalese training school is situated, only 37%<sup>o</sup> are trained. And what does the training amount to? We have training institutions for both men and women at Jaffna and Cotta (that for men at the latter now moved to Colombo). In charge of these there is not one fully trained teacher, not one that would be recognised as such by either the English or the American codes. In other words, in spite of the fact that we as a mission employ nearly 500 school teachers we have nothing but a make-shift training for them. The government training college only turns out some 20 to 25 men a year, and if we get 2 or 3 of these we are very fortunate. The result of our want of any real training institution is to be seen throughout our whole work. Out of Mr. Garrett's 81 teachers 42 have no certificate of any kind. But in our best districts the figures are not so much better. Mr. Hanan in the Jaffna Tamil work has 42 out of 116 entirely uncertificated, and Mr. Balding at Cotta is best with only 21 out of 72. It is little wonder the Buddhist opposition can find weak points and easily draw away our children from the schools when their instructors are so poorly qualified.

Again, of course, their capacity to impart religious instruction or to rouse and draw out the enthusiasm and life of their pupils is conditioned by their training and abilities.

There is not much use expecting elegant carving when a mallet is the instrument employed. True we have God behind us. But He has committed to us the Gospel of His Son, and He will

not go before us making our way miraculously smooth, so that our mistakes do not matter, and our judgment and common sense are rendered superfluous.

*Catechists.*—When we turn to catechists we find the question of training becomes much more imperative. The annual examination in religious subjects proves how little religious knowledge these men have. The examination is simple. Yet take the figures of the Sinhalese examination for the last 5 years. Only 22% have attained 50% of the total marks, whilst 48% have either failed to sit for the papers or fallen below 33%. To quote Mr. Simmons:—"The annual catechists' examination, if it serves no other purpose, gives a most painful demonstration of the fact that our Sinhalese mission has hardly a single capable evangelist at work in the whole area covered by its operations." Yet the catechists, remember, have a higher average of attainment than the teachers. We have in the mission to-day, in those districts from which I have been able to get complete returns, only 71% of the number of catechists we had 20 years ago. Whilst there has been an increase of 33%, or over, in every other return, these have fallen 29%. Mr. Hanan states that, "for many years past the work of the catechists has been the least effective." Yet far from wishing to lessen their numbers he urges they should be trained well and used to itinerate more, and in bands. All of us agree that they might be the greatest force. Our reducing of their numbers is eloquent testimony to the fact they are not that at present. Now why have they failed? Their work is very different and much harder than the teachers'. They have no fixed routine, no syllabus, no time table. They are not working amongst children, nor can they always claim a hearing. But they are amongst grown men, often hostile men, with all their social jealousies, prejudices and reservations. They have no authority, but are received on sufferance. Their work depends on their own initiative, they have to make it and plan it for themselves. In it there is considerable spiritual wear and tear, a continuous expenditure, and yet they have little opportunity of taking in, of obtaining spiritual help. They are in out of the way districts usually. The Christian community is not strong. They have little money for books, and not much education to enable them to profit by them. Is it much wonder many seem to fail, to grow cold and dull? God be thanked, a comparative failure is not an absolute one, and though a Saul falls overwhelmed at Gilboa, desperately conscious of failure, he may yet have laid securely the foundations of the Kingdom of God for his successor.

*Proposed lines for Training.*—We are all familiar with the teacher or catechist who has grown spiritually stale, mentally dull, and physically lazy. We consider examples of him at every Conference. In the missionary body itself we quite recognise that a man is keener on first coming out, or on his return from furlough



than in his last tired year before going home. On this ground alone we could defend the furlough system. It is an application to mission work of the sabbatical year.

Yet the missionary has many aids to sustain his spiritual vigour. Friends pass through, fellow missionaries are met individually and in conferences, books to help are numberless. There is also the influence of a long training and heredity. Contrast this with the position of the catechist or teacher. His past is often anti-Christian, the chief formative influences on his thought life have certainly been so. His training is meagre, books are inaccessible. He lives isolated often, and in a hostile or semi-hostile environment almost always. He is deliberately and severely tempted by those amongst whom he works, and in it all he gets no furlough. Now any training we propose must, it seems to me, include the principle of the sabbatical year. I would like to see a training colony started, not only for the original training of catechists and teachers, but also for their rest and recuperation. The outline of my plan is something like this, the details, of course, should be worked out later.

The mission should support seven catechists or teachers where only six are actually employed in the work, because every seventh year each agent would be absolved from his usual duties and required to rest and study in the training colony. In that fallow year he would be paid as usual, because his family and himself are still to be fed, but he would serve the mission not by giving out instruction, but by taking it in. My training colony would have both married and single lines, and would be near some big centre of mission work like Cotta or Kandy. It would have some acres of land belonging to it, on which those being trained could do something towards their own support, and learn at the same time how to be more useful and a greater blessing to those amongst whom they expect to labour. If under the right type of men, I believe the spiritual possibilities of such an institution could hardly be over estimated. The Christian fellowship of the sabbatical year would be invaluable to tired workers, and a deeper blessing than their first two years could be. The companionship of the experienced and older men would be a powerful stimulus to those being trained for the first time, as would the hope and enthusiasm of the young men be to their elders.

*Nature of the Training.*—As to the nature of the training. The catechist will need, of course, much more training than the teacher. As a rule, I presume, he would be a teacher who had proved his worth and his evangelistic powers. But putting such differences and minor questions aside for the present, I would urge that the training be not purely intellectual. In some African, and one or two Indian and Chinese missions, an effort has been made to make the catechist or teacher the right hand man of his district. He is trained not only in the Scriptures and book learning, but in such

things as simple dispensing, with knowledge of hygiene or agriculture, or local industries, or drainage,—in fact the most useful knowledge for helping the people amongst whom he is to work. Soon such a man becomes respected, and a recognised asset in a village. Christians and non-Christians desire the handy man. He brings a gospel understood in deed as in word. His wisdom which can be tested in the things of every day village life lends weight to his teaching on matters beyond their ken. This partly explains, and chiefly explains I think, the rapid growth of Christianity in little civilized lands, *e. g.* Uganda, New Zealand, Madagascar. The catechists were there at once made far wiser than the people. Their greater power was tested and obvious in many ways. They were welcomed therefore, and their message was accepted. Of course, I would not like to see an industrial training in things like boot-making, tailoring &c., given. These things are no use in our villages. A sensible knowledge of Ceylonese and English dispensing, of house-building, and of gardening or elementary planting would do our men much more good.

*Training and Staff.*—Again, the training should include the actual work of preaching and teaching in the districts surrounding the colony, and under the actual conditions of their future work, so far as possible. But these matters I need not detail now. Only I think if we decide on such a training colony we should centralise in it as much of our work as possible. Let it contain our training ground for teachers and catechists of both sexes, our industrial work, our headquarters for the district in which it is situated. Let it have the strongest staff possible; without a very strong one it would be futile. In Trinity we would be ready, I believe, to give two missionaries, and our best, to such a work. The Society would doubtless provide another. The Conference might arrange for a fourth. Then, too, our Ceylonese should give their best and strongest men for such a service. These details again must be worked out. My duty here is only to indicate possible lines of advance.

*Candidates.*—The question of how to obtain candidates for such a training will come up. Once it has been well established and has improved the type of agent and therefore his status, there will be little difficulty. Till then the only ways of securing men will be (a) from men now in the mission and worthy of further training. (b) from pupil teachers now in village schools. (c) from the Christians who are proving themselves keen and useful in voluntary service.

*Salaries and Centralization.*—The question will at once be asked, how are we going to get men if we continue to pay the same miserable salaries, and have no pension. We cannot continue the present pensionless system. Any training colony such as I have sketched must be endowed. We are going into a struggle with a greatly endowed antagonist in these next few years. The

easier conditions of the past are vanishing. I have pointed out we will require mobility to meet the increasing opposition, and that this mobility will also mean central control. After the original cost of the colony, the land, buildings, if in the country say £5000, I would plead that in starting a training colony we strive to endow it to the extent of at least Rs. 150,000 or £10,000. Personally I think it should be Rs. 200,000 or roughly £13,300. These sums would provide every year either a sum of at least Rs. 10,500 or Rs. 13,000, say £700 or £900. This sum I would consider a central fund for the part payment of catechists and teachers. Each district employing them would be bound to find the other portion of their salary. The central fund would be administered by the Committee in charge of the training colony, the selection of candidates and their location, a committee like the present standing committee, only presumably with the Bishop and some of the training colony missionaries on it *ex officio*. No agent not trained in the colony could be placed, I should say, on these funds for part payment of his salary. And no agent so paid could be at the beck and call of the missionary of the district in which he worked. He could be moved only with the approval of the central committee.

*Choice, Location, and Promotion of Trained Men.*—Candidates for training would be selected by the central committee after an examination into their character and abilities. None but men approved by the committee would be admitted to the colony. Once in the colony, their training, whether for catechist or teacher, should be certainly not less than two years. At the end of that time they would be located to their work. The district sending them up would, probably, have first claim on their services, if able to pay its quota, but only with the approval of the committee which would be representative of the needs of the whole field. Again, the district could only locate its man with the approval of the committee. Why I say this is, that it is essential that central funds be used, not for an individual's whims, but for the responsibilities of the Society or Church. The agent (catechist or teacher) would belong in reality thus to the Society, but would be lent to the district paying part of his salary.

When the six years of a man's service were fulfilled, he would return to the colony with a full report on his period of service from his district. After his sabbatical year it would lie with the committee to make him a senior teacher or headmaster, a catechist, a supervising catechist, or recommend him for training for holy orders. But it should be clearly recognised by the whole mission that at the end of the first period of service the man is liable to rejection, or is passed from his probation into the full work of the Church.

*Pensions.*—The question of pensions must be settled. As I have shewed under Baddegama and Cotta districts the want of a pension scheme forces us to retain in the mission old and feeble



and sometimes careless and indifferent men. It is a wrong to them, but far more so to the areas in their charge. I believe a scheme I append to this paper will prove workable. It is based on one proposed first for St. Thomas' College, and then developed for Trinity. Part of the endowment of the colony could be used as a guarantee fund. But the guarantee would be safe as long as 60/o can be received on monies lent on good securities, and 80/o is likely to be returned on small sums for many a day.

*Accounts.*—Most missionaries are already heavily burdened with book keeping and accounts. Will this scheme and its central fund add to this? If so, it would be a very serious consideration. Already the amount of book keeping and clerical work laid on missionaries is very detrimental to our service. The missionary is chained to his desk when he should be amongst his people. Mr. Simmons attributes the falling off in evangelistic work largely to this cause, and I think rightly. He says;—"The fact of the station missionaries having so much office work and organization to attend to has diverted attention and effort from evangelistic work." Of course it will be said that the accounts could all be done in a couple of weeks out of the year by any good accountant. True enough, but most of us are not accountants at all. So then I sincerely hope that if a central fund for part payment of the agents is formed, and if the districts are assessed for their quota, that all the agents' accounts will be kept by the accountant at the central office. It will add comparatively little to his work; it will free district missionaries for theirs.

*Both Races or One.*—Should both Sinhalese and Tamils be in the one Colony? If so, the site is practically confined to Kandy. If they are to be trained separately, it might be done at Jaffna and Cotta. The argument for the separation will be the comparative cheapness in the start. At Cotta more land could be easily purchased, at Jaffna there is a good deal at Copai. The industrial and farming side could be best done in the low-Country also. On the other hand a division would mean the weakening of the central staff or the upkeep of more missionaries and teachers. Also there is surely much to be gained from bringing the Tamil and Sinhalese races into close contact with, and an understanding of, one another. The greatest good which may be expected from a training colony is that in it men would learn to know each other and each other's districts, and that thus all would know all, and everyone could share in and pray for the work of his brothers in every district.

*Ut omnes unum sint.* So strongly do I feel the necessity of a big effort like this for the training of these catechists and teachers, that if it came to a choice between a training colony and Trinity College, my vote would be in favour of suppressing the College in favour of the agents. This seems to me the very heart of our mission, and these men are the key for the opening of Ceylon to our Lord Jesus Christ.

### A SUGGESTED PENSION SCHEME.

1. The object of the Pension Fund shall be to provide a ten years' pension commencing from the date the worker retires from the mission.

2. It shall be optional for agents now working for the mission to join the Fund or not, but it shall be compulsory for every agent, who joins the mission after....., simultaneously to become a member of the Fund.

3. The managing committee of the Fund shall consist of the Central Committee directing the Training Colony, and three members elected by the members of the Fund.

4. A meeting of the Committee of the Fund shall be held at the beginning of each financial year, when a balance sheet and a report shall be submitted.

5. On the requisition of 4 members an extraordinary committee meeting may be summoned.

6. Contributions shall be Rs. 5 to Rs. 20 monthly; rising by Rs. 2'50, to be fixed by the members, and alterable only once in 5 years. Contributions shall be placed to the credit of each member at 4% compound interest.

7. Those members who have passed through the training colony shall have their contributions deducted from their salaries before being paid by the central fund.

8. The financial year of the fund shall close on December 31st of each year, and each member shall be informed as soon as possible thereafter how much stands at his credit including interest.

9. An augmentation of 25% shall be added to the amount standing at the credit of each member on attaining the age of 45, or as soon thereafter as he chooses to begin drawing his pension. The whole sum shall then be divided into 120 equal parts to be paid monthly to such member, or his nominee.

10. Withdrawals shall not be permissible whilst the member remains on the mission staff. In case of a member leaving the mission before the age of 45, he shall be paid the amount standing to his credit, but the augmentation shall not in such case be granted.

11. In case of death the nominee of the deceased shall be paid the amount standing at his credit, or, during the pension period, shall be entitled to the pension due the deceased as if he had been alive.

12. In no case shall the augmentation be paid unless the member has been on the fund for five years.

The figures above, as in rule 6, are merely tentative, of course. I throw them down as a basis for discussion.

## The Relationship of the C.M.S. in Ceylon to the Anglican Church.

Under the Kandyan Western Itinerancy I have brought up this question, and need not do so fully again. But some things remain to be noted. Either we are a missionary body and members of the Anglican Communion, or we are a church in ourselves, a separate but possibly federated body. The latter is our actual position, whilst the former seems to me our proper one. Churches which we have called into being exist at Nugegoda and Kandy. Surely then they are Anglican Churches in the Diocese of Colombo. Not a bit of it. They are "C.M.S. Churches," and under a different set of rules and regulations from those that apply to ordinary Anglican congregations. It is not that they are Evangelical, that does not constitute the difference. Kegalle is that, but is in the Diocese. Ours are in it but not of it. I have heard it said that bishops do not love the C.M.S. If our work is often carried on outside the Church of England and inside the Church of Salisbury Square, as in Ceylon, I do not wonder. I quite see reasons for the present state of things. But I do not think they are adequate or justify it. There is the fear that our evangelical clergy may be led away from their faith, for instance. But surely no one could claim that we give them as good a position in our "C.M.S. Church" as they receive in the Diocese. In other words the temptation is for them to leave us now, for us to send them into the Diocese, and by cutting ourselves off from it we tend to make the Diocese of one theological colour, and that the colour we are supposed to dislike. As for men's leaving the Evangelical faith if away from leading strings, it is a pure chimera if the faith is true and real. Excesses they will lose, no doubt, the core, the vital contribution of the faith will live, because it is God's Church, and God guards and guides His Church. I believe that the surest way to destroy the power of our work and its permanent influence is to attempt to fence it off from the Diocese. That is the lesson of Kurunegalle, where our once strong congregation is now a feebly existing schism; it is part of the lesson of Galle Face. We are not a Church, and yet our present policy looks as though we believed ourselves to be one. "The Diocese and the C.M.S."—we all know the phrase, and like most popular phrases it exists because it denotes a reality. The two are separate. There is no adequate reason why they should remain so. There should not be two churches at Kurunegalle, or, perhaps, even in larger Kandy two Sinhalese congregations. In the event of a union taking place in this last case, I presume the Trinity congregation would be enlarged by the addition of St. Paul's. But Nugegoda, Kandy, Gampola and many others ought to be congregations of the Anglican Church in Ceylon, and not congregations of the C.M.S. owing some homage to the Bishop in return for his episcopal services. We have much trouble over the organization of the C.M.S. Native Church, its councils and constitution. I believe that is largely an unnecessary waste of time



and strength. There is an organization already existing for our purposes—the Diocese of Colombo. If the S.P.G. can enter it without fear of being swamped, much more may we who are much stronger in Ceylon. To refuse a whole hearted entrance into the Diocese is to seriously limit our influence in its councils, and to abandon it to other counsellors. And yet it is not the C.M.S. but the Diocese which holds the future of the Anglican Church in Ceylon in its hands.

The absence of the Bishop from our councils is a serious blot, and a great weakness. Again, of course, there are historical reasons. But they are gone, and as the Parent Committee has already in the past expressed its desire to see the Bishop on our Conference, I hope this soon may be an accomplished fact. It would be a powerful factor towards a complete understanding of the work of the Diocese on our part, and a complete understanding of that of the C.M.S. on the part of the Bishop, thus making strongly for a true harmony and unity. And we do not need to fear unity, but we require to dread separation. Do we stand for anything that is true? If so, do we believe we are so weak, so without courage, strength and power, so without God, that we would lose that truth or that it would be without witness in the Diocese if we fell into line with our brethren? Or is it that we believe that the truth we hold is best served by separation? If so, I believe we are greatly mistaken. The Diocese must be a more lasting, more powerful and a better vehicle for expressing, teaching and preserving truth than any organization we can set up will ever be. To win the Diocese from within is a practical policy; to swell the Wesleyans from without is another; but to halt between the two is, to my mind, absurd. As a matter of fact there is no truth we hold which is not held by a great section of those working directly in the Diocese. The Diocese is not of one colour only, neither in truth are we. I believe it is vital we should get real union, and the first step to that is the Bishop on our councils.

*The Theological College.*—This leads me to the question of a theological college, or the training of our candidates for holy orders. At present we have no C.M.S. training in Ceylon and we send our men when possible to South India. But for Sinhalese there is nothing but private coaching. As Principal of Trinity College I have been approached several times to arrange for theological work inside our walls. But we are not in a position to undertake it. We are too hard pressed already. But why should C.M.S. have a separate training? I quite see we could not have our men trained at the Diocesan College if it belonged to one particular school of thought, and that school was opposed to all the traditions of the C.M.S. But the Bishop is perfectly willing that we should suggest to him some of our men as lecturers and teachers for the Diocesan College. Then why not do so? The college of course is at St. Thomas', and therefore its environment

is not C.M.S. But surely our candidates could stand that with C.M.S. missionaries amongst their lecturers. What we stand to gain is considerable ; (a) a strong, well-manned staff of lecturers, S.P.G. and C.M.S. ; (b) a mutual understanding between the theological students of C.M.S. and the Diocese ; (c) our candidates for work in this Diocese, under this Bishop, trained within it, under his direction and for his work. The fear that our candidates may be led away by error seems to me unworthy. The Roman Catholics refuse to allow their people to attend our lectures, read our books, or go to our schools. We are rather inclined to laugh and think their truths will not bear the light of day. Are we sure ours can ? Then why fear a College where we have half the lecturers ?

**Most Effective Work.**—A few points might be touched on in closing. Experience has seemed to prove in our mission—judging by all the papers before me—that boarding schools and vernacular day schools have been our most productive work.

Also an increase in the effectiveness of a staff is more than repaid in an increase in results.

In a school, for instance, of 50 children with 3 earnest workers we shall expect, other things being equal, more than 3 times the converts we can hope for in a school of 500 with one earnest worker. Concentration, in other words, is a quicker evangelistic method than diffusion. Perhaps that is why our Lord spent so vast a proportion of His time on 12 men.

*The Towns.*—Already, under Baddegama, I have mentioned the extraordinary strategy which has led to our neglecting the towns. Under Jaffna Tamil the question of work amongst the slums and poor was touched on. I feel strongly that this city work should be taken up. Take care of the cities and the country will take care of itself, take care of the poor and the rich will take care of themselves, might be aphorisms for the missionary copy book. I hope one of our strongest men is put into Colombo, and given strong fellow workers. In 1908 Colombo stands as having only 334 Christians worshipping in our Sinhalese Congregations. Yet from every one of our districts many have gone up there. We have probably more Christian Sinhalese in Colombo than in any other district. Once the services at Galle Face were crowded with Sinhalese. Now they scarcely exist. The Tamil work which should be much weaker is far stronger. The best congregation in the Island has been allowed to dwindle into something like extinction. And we have no guarantee that the worshippers have gone elsewhere. To pension off a man who is occupying a post to its detriment is to save money and souls.

I would like to see also in the case of Colombo an effort made now and again to concentrate all our workers on it. One week in which we did pastoral work amongst all those who have come up from Trinity and St. John's, and from all our districts, one week in which we strengthened the evangelistic work of our brethren

serving in Colombo, would be a thousand times repaid, I believe.

*Power of the Missionary.*—Mr. Hanan in his report says, "One of the greatest hindrances to advance is the concentration of all power and all responsibility in one person—the foreign missionary. No final responsibility rests on any other, therefore the Christians consider that missionary work is not theirs but the missionary's—unless they are paid for it." That there is an immense amount of truth in this we shall all admit. As far as I can see, it can only be overcome by a deliberate policy of taking the final responsibility from the missionary. The concentration suggested under the central committee of the training colony would do something. That committee would have Ceylonese on it, and the agents would often come to look to it rather than to the missionary. As it would not be on the spot this would tend to more responsibility and initiative being thrown on the worker. At present with our feeble agents such a policy would seem impracticable. But with well trained and chosen men the difficulties would be greatly less.

*Conference.*—Conference is becoming unwieldy, and often much time is wasted the first few days in more or less garrulous discussion, with the result that important business is rushed through without sufficient consideration at the end. I should not like to see Conference given up. The meeting of all together in one body, the consideration of each district, and the prayer of all for each, is worth an immense amount to our life and work. It is the greatest asset we have as fellow workers, I believe, and the greatest force against the sheerest individualism. But should all business be transacted by Conference? If it should, we must draw up strict rules of procedure, and be governed by them. But is it necessary to bring all our business before so large a body? I think it would be a grave mistake to shut out any business from Conference, *i.e.*, limit the powers of the whole body of missionaries. But the transaction of business elsewhere does not necessarily imply this. Suppose we had a Corresponding Committee as in some of the other missions. Could we not have full minutes of their proceedings sent round each member of Conference, and give the right to any three to bring up any matter for discussion and, if necessary, revision at our next meeting? Then our Conference might meet once a year in January, there hear reports of every district, have time for prayer together, and transact any business which was called for by members as above. If the election of the Corresponding Committee was left largely to Conference I do not see that the above proposals would limit it in any real way, but would save us all for our work. Of course I would again wish to see the Bishop on the Corresponding Committee.

And now I have done. I regret greatly the hurry in which this paper has been compiled, and its want of finish and completeness. There is much left untouched. I have said nothing of women's work, and little of the Tamil. There are many questions



relating to the Sinhalese work not raised. I can only plead that I have had very little time. My College work, the apologetic lectures in Colombo, and all the unexpected duties that arise daily have had to be my real occupation these six months. To this paper I have been able to give little more than odd moments, a three weeks vacation in visiting districts, and a week taken from my College term. I have said little in praise of good work. That is not because I did not see it. There are some great things, and great workers. But they do not come in so directly into a paper on policy, and you would not desire that I should reveal on the housetops deeds done and lives lived in the secret of His Presence. But it is good to be allowed to see these things. An inquiry into missions does not tend to make one ashamed of one's calling and one's brethren; the sight of many a lonely catechist and teacher gives one a greater assurance in the triumphant promise of our Lord, "My grace is sufficient for thee."

## **A MEMORANDUM ON EDUCATIONAL MISSIONS.\***

### **I. Their Main Purposes.**

I believe there are four main purposes which educational missions should serve.

- A. *Evangelistic*.—This should be true of both elementary and higher education, and usually is so.
- B. *The Production of Leaders*.—This concerns higher education chiefly, and seems to me by far the most important purpose in educational work, and the one which justifies its greater cost.
- C. *The Creation of an Apologetic and a Presentation of the Gospel suited to the Environment*.—We change our apology from age to age in the West to meet an ever changing attack, so do we change too our expression of theological truths. Here, in a completely new environment, before an attack of unrealised power and extraordinary subtlety, we need still more to think out our advance and our defence. But that means we must have groups of men with leisure time to study and think.
- D. *The Co-ordination of our Mission Work*.—To-day our Mission work in the villages and cities has little or no relation to the higher educational work, and the policy of the one is developed without much thought for the other. The higher education does little or nothing to produce catechists or inspectors of village schools, or to train its Christian students to take an interest in that work and evangelistic effort generally.

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\* This paper was not originally written for this report. I merely append it as it stands, otherwise higher education would scarcely be touched on in this report.

## II. Their Customary Branches.

- (a.) *Primary Education* in Ceylon is divided between the Government secular schools, the Theosophical Society's Buddhist schools, Hindu and Mohammedan schools, and those belonging to the various Christian missionary bodies. The last are not quite two-thirds of the whole; the Buddhist schools of the Theosophical Society are increasing rapidly, though at present only one-eleventh of the total, and may reduce the present proportion in the near future. Their schools though numbering only 163, against Christian schools 1084, receive nearly twice the average grant per school as compared with the latter, *i.e.*, Rs. 340 to Rs. 185, showing their superior size and efficiency.

Government schools are not quite one-third.

These figures refer to Grant-in-aid schools only. I cannot get accurate figures for non-aided schools. If these were procurable they would largely increase the number of Buddhist schools under Temple management (and badly managed), but add little to the Christian figures.

By Primary Education I refer here to the village and provincial schools conducted in the vernaculars. In the missionary sphere these schools are under the management of the district or evangelistic missionary, and some of them never see a trained educationalist wielding authority over them. The result is they are often very backward, and in a good many cases lose their pupils to the richer Buddhist schools which are likely to be in increasing rather than in diminishing rivalry.

The Wesleyan Mission stated in their official comments on the last census that over 60% of their converts were obtained from these schools. The other missions would certainly not place the proportion lower.

But in the more scattered villages it is seldom that much can be done for these converts, and comparatively few rise to a robust Christianity, and a certain number return to their former faith. The isolated village school under the present system of poorly trained and little shepherded teachers is not really a powerful evangelistic force. We need better itinerating pastors, and these should be Ceylonese. As a rule the converts of the primary education remain largely uneducated being merely literates and no more, and are of little value in aggressive Christian work. The chief cause of failure in our primary schools is due to the fact that the teachers are almost entirely untrained and very little educated. The system of training can only keep its name often by

courtesy, for it is neither training nor education, being merely cram for a very simple examination. The reason for this slip shod work is partly that the society in England has not realised that her evangelistic and district missionaries are first and foremost managers of schools. She has therefore sent her educational men if possible, to the high schools and colleges, and deliberately sent men less trained and often untaught in matters educational to the work of managing and inspecting from 20 to 50 schools each, and of leading the primary education of large districts. Partly of course the deficiencies are due to lack of money. More work is undertaken than can be efficiently financed or supervised.

- (b.) *Higher Education* is, where properly manned, a powerful force for winning and training converts, and for creating a Christian sentiment and so elevating the non-Christian community. Where it is poorly manned it is not largely used to win converts and rarely to train them. Roughly, one can say that converts are won either in schools where the religious teaching is in the vernacular, or in boarding-schools only. That is, it is exceedingly rare to win a non-Christian day scholar in an English school, for Christ. The well-manned boarding school and college is, however, a powerful force. To this point I will return.

Higher Education is raising the Christian community to power and influence. In this town of Kandy, the Municipal Council Secretary, the Police Magistrate and most of the other leading Ceylonese officials are Christian. On the Legislative Council two of the four Ceylonese representatives are Christian, not of course including the Burgher who is one by nationality. The Christian community ranks high and is still rising in official life.

But far more Christians are eager for official distinction than for the service of their people or of the Church. And that is due, I believe, largely to the present English education. Taught at most only a tiny primer of their own history, knowing in many cases neither how to read nor how to write their mother tongue, and so, in country districts, appearing at a disadvantage among the products of the primary schools, it is little wonder they prefer English work. They have little or no missionary spirit. In most cases they scarcely get into personal contact with the European head of their College, be he missionary or Government teacher. Personal influence is not always brought to bear on day scholars to the extent it would usually be even in an English public school.



I believe a well-manned College would have very different results. This term 13 Buddhists and 3 Hindus in my College have expressed their desire to become catechumens, and some are now ready for baptism, while 31 Christians have desired to become real instead of nominal followers of Christ. We attribute it chiefly to the increase of workers and therefore closer contact of dormitory and other masters and missionaries with the boys.

Everywhere the effect of even the undermanned and Anglicised education in preparing the way for the Gospel can be seen. A boy whose father was educated at a Christian school has little trouble in obtaining his consent to his baptism as a rule ; the son whose father has been at a Government or non-Christian school has a much worse battle.

The chief causes of victory lie in the leisured personal contact of missionary and staff, and of staff and pupil. The main causes of the failure lie in undermanning, and in a too rigid acceptance of the English language and methods in the desire to obtain the Government grant. This last, however, is likely to affect us less detrimentally in future, as Government have decided to give a grant for vernacular work in English High Schools and Colleges, and included the Vernaculars for some important examinations.

- (c.) *Industrial Education* is almost untried in Ceylon. There is under the Wesleyan Mission a large establishment at Wellawatte, Colombo ; the Roman Catholics have industrial work in connection with a reformatory at Maggona, and there is a Church of England Industrial school, for about 60 boys only, at Kandy, and one under C. M. S. management, also very small, at Dodanduwa. Besides there are some lace schools for girls. The lace work was introduced into these to support the pupils and schools in question.

The industrial work in the institutions named consists of carpentry, boot-making, book-binding, printing and similar trades. Nowhere, I believe, is the real spread of industrial efficiency aimed at. I mean, the boys educated in these institutions earn a livelihood as a result of their schooling, and can supply the demands of the Anglicised population. Good so far as it goes. But none of them need return to their villages to exercise their trades, for there is no demand there for these luxuries, such as boots and book-binding and pedestal tables. They cannot spread their knowledge. Each is a pitcher into which information has been poured.

None is a pipe for the enriching of his people.

I, as an outsider and mere critic, would like to have seen the industrial schools establish model estates, teaching their pupils how to use and improve their land by Cocoa, Tea, Rubber, and still more by the simpler crops. Had our catechists and village teachers been trained in such lore, they would have done much ere now to improve the condition of the villager who year by year gets his "waste lands" confiscated by Government because he does not know how to use them.

The selection and planting of timber, the cultivation and the development of fruits, the improvement of large village industries, like pottery or mat and screen making, might do much for the people and much also to give an open door to their teachers.

- (d.) *Professional Training of Teachers.*—In Ceylon there are no training institutions conducted by missionaries for higher grade teachers, and of those for primary teachers none are in the hands of trained men. In other words we have only a nominal training of teachers, in spite of the various missions employing several hundreds of them. The Government has an admirable institution in Colombo conducted in English, in Tamil, in Sinhalese, and in Anglo-vernacular work. This, however, only turns out about 20 to 25 men a year, and Government requires many of them.

The Missionary Training College could be a great institution. The Government one is an exact replica of an up-to-date one in England. But we require our teacher to be not only the English Board School or Church School teacher, but more. He is the representative of Christ to his village and community. We would like to teach him how to help them in all life and living ; in cultivation, as I have said, in dispensing, and in the thousand and one ways possible.

More, the training school could be the link we so much need between our village school and our higher education and the ministry of the Church. There is splendid Christian material in our village schools. Many of the boys if sent to a good training college would develop into keen men and good leaders. From school teaching they could be sent up then to college work and study, and so on to the ministry where right. But the present apology for a training school does little to improve the education of the pupil or his intelligence, and leaves the gulf between him and the College as great as ever. Missionaries all deplore this. At present we are starting fresh training work here. I have not money

enough to train in both Vernaculars and in the Anglo-Vernacular as well. So, to begin with, we are starting a hostel, in connection with the Government Training College, for the Vernaculars and we are giving the religious instruction in the hostel separately. Then here at Trinity we hope to start a work on the lines I have just sketched, but we await the decision as to the Pan-Anglican Thankoffering before we can decide whether we can commence or not, or how far we can go.

How important a Training Institute may be to the Mission I have tried to show under the Training of Catechists. It appears to me to be the pivot of the mission's whole work.

### III. Educational Missions and the present Situation.

First of all the Theological situation.

In Ceylon the awakening of opposition to Christianity and the marshalling of all possible forces against it in the last ten years has been most marked. This new condition is due to the same causes that have operated over the whole East to create the national awakenings. Twenty five years ago Buddhism was offering only a passive resistance to missionary effort. To-day it is establishing schools, founding Young Men's Buddhist Associations, publishing tracts, holding open-air meetings, publishing newspapers and frequently adopting and adapting Christian doctrines. The Theosophical Society's agents have done much to arouse and organise the revival. Educated Buddhism to-day in Ceylon is unlike the Buddhism of the sacred books, and is largely the outcome of the defence against Christianity. I have seen Buddhist processions carry flags with the legend "God bless our Lord Buddha," and heard those lamenting the departed, talk of meeting them again in Nirwana, the home above. Again, their tracts are taken from Paine, Ingersoll, Cassels and Blatchford, and many statements in them seem to me quite unscrupulous. Many of the local tracts are quite untrue, and not seldom, indecent.

Now how is this opposition to be met? First of all, the missionary is not the ideal man to meet it. He is too easily misunderstood. He is represented often as a man who is paid a bonus on each convert, and as a person representing a creed now outworn in the West, and therefore trying to propagate it here as a last resort. The only men who can meet the attack are trained native Christians, and these are not forthcoming. The force and weight of the attack lies not in the arguments brought from Blatchford or Ingersoll, but in the ancient Buddhist assumptions (which have become part of the people's life and which the Western sceptics are supposed to bolster up) and in the prejudice against the West, and the antagonisms we are familiar with in the Roman Empire. The old faiths die hard. No one can meet the attack who has not felt the force of these assumptions and has not seen where they and



Christianity meet or clash. But our Ceylonese clergy are trained in every mission almost as if for English work. Our Church clergy prepare for an examination little different from a similar one in London, or read for the Oxford and Cambridge theological preliminary. The Baptists are working for a London theological examination, and so on. Our Ceylonese clergy can give a clear account of why they eschew the Higher Criticism and all its works or *vice versa*. But comparatively few can in any way show where Christianity and Buddhism meet in great problems, or where their vital differences lie. The reason of this lies in our English College system. We train our pupils in the hour given to religious knowledge as though they were English boys and had never to come in contact with another faith. The Cambridge Bible for schools is the usual text book, and a student leaves the highest class having as a rule never come in contact with Buddhism and its difficulties, and being yet a stranger to the clash of the two systems. But the clash will come. All the working hypotheses of his people are those of Buddhism, and, unknown to himself, they are largely his too. Either after leaving College he must keep far from Buddhist thought and serious thinking or he must go through all the throes of a fierce mental struggle without counsellors and against heavy odds. Why should we not have the clash in College, amidst Christian surroundings, and with counsel and advice to hand? In Trinity we have started having all the religious instruction up to the College classes in the Vernaculars, and services through the College classes in the Vernaculars also. Then we are founding a system by which we hope every boy before leaving College will come into contact with the best representative sacred literature of his religion be it Buddhist or Hindu. We are devoting the major part of the time of three men to the guiding of this religious study scheme, and to the production of apologetic work. We hope that men trained in such a way, conversant with their own vernaculars and history, and whose eyes have through their student days always been turned on the thought problems of their own land,—we hope that such men will prove national Christian leaders in the days to come.

*Church Organization in view of the National Awakening.*—Missionary achievement must always largely be dependent on matters of sentiment. I mean, the instinctive feeling of welcome or repugnance which the missionary creates in the breasts of his hearers must tell largely in helping or hindering his message. Now, to-day the work of the Church of Christ and by that I refer to almost every branch of it in Ceylon and India, is largely hindered by the strong sentiment created against it by the fact that it is foreign and un-Indian. I believe the sentiment is fairly reasonable. Everywhere the majority of our Christians are now Easterns, many of them Christians of the fourth generation, and in Roman Catholic missions of longer standing than that. Yet in few instances have they seats on the governing committees of missionary bodies out here, the

Presbyterians in India, as far as I know being the best in this respect. Members of the Brahmo Somaj who have sat lightly to caste for long, and are in many ways near to Christ, wax bitter against a relative becoming a Christian! Why? Because he leaves Hinduism? No! Because he joins a non-Indian body. A representative meeting of Indians recently cheered the names of Mohammed, Buddha and those of Hindu sages, but quite spontaneously hissed that of Christ. Why? Because He was identified with all that was anti-national. Of course under this national feeling is also racial prejudice and all the opposition excited by the character and teaching of Christ. The national feeling serves as a cloak for the impure, and a convenient weapon for the malignant, whilst it is a glorious inspiration for the honest and true. Servants will gladly serve missionaries at a lower wage than that given by Government officials, and I have known men leave higher pay deliberately because they feel that they are treated more as members of the household and as friends in the missionary compound. But for the same reason often Christians will rather go into the Government or merchant service than into that of the Missionary societies; responsibility is more quickly and readily given in the former. We have Ceylonese leading at the bar, in commerce, in medicine, and holding seats on the Legislative Council. We have none with anything like the same position in missionary work. Even those who are occasionally put on the great committees are usually laymen not directly engaged in Church work, and not the men who have given their lives to this service. This is not true however of the Anglican Synod where the Ceylonese are in every way given equal treatment, and position, but it is true of the Church Missionary Society as a whole. I believe the main reason why there is such hesitation in the missionary about giving more responsibility to the native Christians is fear that the rate of advance will be hindered, or that work will become less efficient. No doubt there is ground for these fears, but advance and efficiency are to be measured by intension as well as by extension, and I believe to-day the sight of a Church life here, where natives were leading and working hand in hand with us, would do more for real extension than a doubling of the missionary staff, though, I grant it is difficult to make this ideal real in practice. Men at first are not fit for responsibility. Responsibility itself makes its holders grow to it. Our C. M. S. policy has led to our clergy being a much feebler folk than those who work directly under the Bishop. His more liberal policy is more than justified in actual results. Yet of course there is the pang when work is handed over to a man as we fear he may fail in it. But we must trust men and let them develop.

Educational work can do much towards this end. In our College here, for instance, we have instituted a governing body called the College Council. The Principal, Vice-Principal, Headmaster and Bursar, are all on it ex-officio. At present the two former are

European, the two latter Tamil and Sinhalese respectively. Then all graduates teaching in the College classes have a seat on the Council and three annually co-opted members of the lower school staff. The total result is a majority of Easterns on the Council, but next year there will be a majority the other way, and so on. Meantime this body considers all changes in the staff, all College policy, and all real matters of moment in College affairs. But if beyond the College we had responsible headmasterships in provincial schools, a new way of training leaders and finding them would be created. But in the provincial Christian schools, the headmaster is almost a cypher ; the missionary is sole manager. In many of these round this district the headmaster cannot even get a hand in the spending of the Government grant which his labours have earned ! Strong men sometimes refuse to enter missionary service not because they are not earnest enough but because they are too much in earnest. Until the native Christians have a real voice in all the boards which direct the policy of the missions and accept and dismiss workers, till then we shall not attract the best men nor diminish the reasonable hostility to us of the nationalists, nor be able to understand as a body the country in which we work, and adapt ourselves to the only conditions which will make our work indigenous and lasting. In some Colleges there are several educational bungalows or apartments for the teaching staff. The good ones are almost invariably in the possession of the missionaries. Sound practical reasons can be assigned for this, but if our aim is the winning of India, it would be really more practical to give some of these to Indians, and so honour them more. A deliberate effort is necessary to break down race barriers. This is very essential, but very difficult.

As things are, the national or racial feeling is almost entirely against the advance of the cause of Christ. The great argument used for Buddhism to-day is that it is the national faith, whereas Christianity is foreign. I have met men who were persuaded of Christ, but who refused to become Christians on the ground that it was treachery to their people and nation, I know a great Hindu who in India broke caste deliberately and became a Buddhist. He did not believe in Buddhism, but he desired a faith without caste that he might mix with all and influence all for nationalism. He loathes the European thing he calls Christianity. But I have no doubt in the Providence of God the Church will rise to this great opportunity, and becoming more Indian to the Indian, will rescue this great new life and save this people.

#### **IV. Their Government Connexion.**

- (a.) Government are generous and sympathetic as a rule, but I believe the advantages of Government connection may be more than counter-balanced by its restrictions. It would not be so if mission colleges and schools were on a sound financial basis. Then we could avail ourselves



of all the advantages of Government inspection and advice, and, where advisable, of examinations, without servilely surrendering the guidance of our policy into its hand in exchange for a grant.

The Government policy in Higher Education aims at training clerks for the Civil Service and other branches of the administration. We should aim at training up Christian leaders. Government have ordained in the past that in Ceylon the medium of instruction in the secondary schools shall be English ; that Latin, Mathematics, possibly Greek and French, shall be on the curriculum for higher classes. In other words, they put the Cambridge Local examinations and the London Intermediate as the objective of the school and college course. This not only results in unintelligent memorizing and an overloaded syllabus, but it disastrously affects our pupil's future. However, this policy is being modified to-day. The Government are now urging secondary schools to teach the vernaculars, and as this was opposed by many mission schools the Government have promised now a grant for such teaching and have thus overcome the opposition. Trained in any language but their own, and in subjects employed only in examinations for legal or Government or medical service, all our pupils naturally tended towards these three. And then Government protested against the useless crowd of barristers and lawyers for whom there is no work. Any Christian school or college which then worked in full touch with Government in Ceylon, it seems to me, shuts itself out from the hope of producing Christian leaders in touch with their people. Such an institution became a school on a religious foundation, but was not a missionary force. It had not even the power of an average English public school because its religious teaching was also in the foreign tongue.

We require far more freedom deliberately to frame our own code. Experience of Western educationalists in the East is still too slight for an insistence on uniformity to one rigid code to be wise. We are yet in the experimental stage, and experiments should be welcomed. Of course no code can be framed on an ideal basis. Students must be attracted and must be trained for the futures they and their parents desire. But within these limits much can be done.

- (b.) I believe we should avail ourselves of Government inspection, but should not be bound to work desperately for a grant through the difficulty of making ends meet. The

Government inspection is a healthy thing and keeps men up to the mark. The grant could when received always be spent in some extension or improvement, but should not be used for actual necessities. Again I am speaking of Higher Education only. Primary Education is not affected by Government alliance so far as the secular curriculum goes. In Higher Education Government does not interfere with religious instruction, for attendance at the secondary schools is purely voluntary.

- (c.) The conscience clause in Ceylon refers only to primary schools, because there only is attendance compulsory. Therefore I have not actually under my management any schools directly affected. But I have been in Ceylon during the battle here. Government's attitude is, that where a Grant-in-aid school is the sole primary school in a district it must either accept the conscience clause or be willing to see a rival school run up alongside, otherwise Government would feel hampered in making attendance compulsory. At present no school can be planted in ordinary circumstances beside another and hope for grant. Government does not encourage petty rivalry.

There is a strong feeling against Government's attitude on the part of many missionaries who argue

- I. We planted these schools under the assurance that there could be no rivalry with Government support, and in days when the conscience clause was unthought of.
- II. Parents have no objection to religious instruction for their children and the conscience clause is created to meet a fictitious difficulty.
- III. But it will become a real problem if Government insist on a conscience clause, as priests will incite the people to refuse religious teaching to their children, and make those who have always gladly accepted instruction become strongly opposed.

In answer to these I think it may fairly be argued

- I. No conscience clause was thought of in earlier days because compulsory education was not even on the horizon. Then all attendance at school was voluntary. In a rapidly changing country it would be absurd to try and bind Government to any one past position.
- II. The truth of this second argument is the real answer to the objections to the conscience clause in practice. Parents have no dislike in Ceylon of religious instruction in Mission schools. On the contrary, where there is a choice of schools they very frequently choose the Christian one, because religion is taught and morality is supposed to be in consequence higher.

III. No doubt priests do make, and will continue to make, agitations against Christian teaching, and will succeed as before in reducing the number of pupils who will attend Christian teaching. But these fictitious agitations never last long, and do no permanent harm. Their bark is worse than their bite.

IV. Meantime the real argument for accepting the conscience clause seems to me this: Either it must be accepted or a rival school will go up aided by Government Grant. That means in the present state of missionary finances that the Christian school is shut down. In other words, lest some children should be withdrawn from religious teaching, we take away the Christian teacher with all his influence and all his teaching, abandoning the village to the secular school and influence.

In the ordinary subjects of the school course, not only in the religious instruction hour, the religion of the teacher ought to come ever to the front and influence his pupil. In our chagrin at the conscience clause we may tend to abandon all teaching to the Government or Buddhist teacher, the former usually a nominal Buddhist, Hindu or careless person, the latter, in this land which is so religious in externals, so irreligious in essentials, much the same.

So far, the few schools I know which have adopted the conscience clause have lost nothing from their religious instruction classes. In the two years or more that they have been under the clause the villagers have done nothing to hinder the attendance of their children at religious instruction. But of course any day an agitation might be raised and they might be left with only the secular classes on their hands. Under these conditions is it worth while to accept the clause? Personally I believe it is, and that this policy is after the mind of Christ.

(d) To influence students attending non-Christian or Government schools, Hostels are, I believe, the best method yet devised. But I think that there are many means in our hands for improving them that have not yet been tried. No hostel that has not got sufficient men in unhurried charge of it can have much effect. That is, personal influence is the one hope in the hostel. One missionary to twenty men is often stated to be the ideal. But that depends on personality, not on arithmetic. But a hostel which would attract men greatly would be one where men were guided in their studies. In India and Ceylon students are, as a rule, without guidance or



light in this matter. They have never been taught how to study, and have no experience to guide them as to what to study. Now most hostels are in large towns where there are many English Christian men of good education. Most of them are doing nothing for missions, largely because they do not know what to do. Some of them are Civil Service men with good degrees ; others are lawyers, etc., etc. It is possible to get such men to give occasional lectures or tuition to students for Christ's sake. Christian hostels might get them. It would do much to win students ; it would do more, it would show us in a new way the power of the love of Christ, and the nature of His service—the Civilian coaches the son of a coolie. I would like to see a hostel started to be ready for the opening of the new Royal College buildings.

- (e) I believe in having Christian and non-Christian together in such hostels. They have to live together in this land ; the hope of a Christian India is in their seeing and understanding one another. Moreover, in a hostel, the Christian walks in the lime light, every act is seen. He is reminded that he is witnessing there, and I believe it tends to make him a man and a true witness of his Lord. I have here 140 boarders, about one half Christian, The result seems to be never to damage the Christian but rather to win his fellow.

### V. Apologetic Work.

In Ceylon there has been practically no attempt so far to create an indigenous apologetic. Our Higher Schools work for English examinations only, as do our clergy, the latter also having to pass a simple examination in the reading and writing of the Vernaculars. Roughly, one may say our Ceylonese clergy are only English clergy a little more meagrely educated, and a little less experienced. There is no difference between the methods of Christian propaganda here, as a rule, and those in England except that here we are naturally a little less efficient and proficient.

The failure to teach the ethnic faiths seriously in our Christian colleges seems to me a great error. A faith grows strong along the lines of greatest resistance. Through the attack of the heretics our creeds grew strong and clear. At present in a High Church College the tendency is to make the pupil's faith strong against the Protestant, and *vice versa*. All the little I have seen, for instance, of Roman Catholic apologetic work in their seminaries and publications has been chiefly directed against Protestants and Modernism ! In

England this may be defended. But here ! The doubt that will assail later a boy's mind will come from the philosophy and creed his people were cradled in. The attack will come from the priests of that creed. Why not let his faith in College grow with that attack in view instead of a purely imaginary antagonist. Besides, there is a common ground of sympathy between us and our pupils if we come to them with that which will satisfy the longings and highest needs of Gautama as of St. John. They know the popular Buddhism of the family circle, and they understand some at least of its categories. The Christian terms suggest misconceptions to them as readily as their terms do to us. But if Buddhism were studied alongside of Christianity by our senior students then a clear understanding would, I believe, be created, and a school of apologists arise.

In Trinity as I have said, we hope to teach students to understand and appreciate their own literature and national traditions whilst winning them by steady Christian teaching and influence, remembering the necessity also of a thorough knowledge of English. The introduction of serious vernacular study will compel us to simplify more and more our curriculum in other directions. It may cut us off from a few Government examinations and lessen our grant. But done gradually, it will alienate none. Our start in this direction has already been warmly backed by parents, who are delighted to have their sons taught how to read and write their own tongue. So far we have only introduced the teaching of the vernaculars in reading and writing up to the English Government 8th standard. But we have also started laying the foundation of our science in the vernacular. This term we have all religious instruction except in the highest classes in the vernaculars. Our Sunday morning services are also in them now. We have put aside three of our ablest men for apologetic work and a study of the whole problem. By travelling in India to see the work of missions and of the Brahmo and Arya Somaj they hope to gain further experience. Government and the other colleges are following our example as regards the first five standards in having the vernaculars taught alongside the English course. But leaders understanding their own people and presenting to them the Gospel of the Son of God we cannot hope to see yet for long. These things develop slowly. When they come all work attempted or done will seem small beside the reward.

## VI. Instruction in English.

(a) For Higher Education, English must be taught. English must be a branch, *the* branch of study, or there will be no pupils to teach. I believe it to be for the best usefulness of the pupils also. Their land is in the throes of a mightier intellectual revolution than the Renaissance was to Europe ; it is on the frontier of a vaster religious movement than the Reformation, and its political ideas are being more rapidly overthrown than those of Europe by the French Revolution. The medium of all these changes is the English tongue. The germinating thoughts that are recreating this people are enshrined in it. Our leaders of tomorrow must be men who understand the people with their history and heritage, but equally they must be able to understand the great new forces, from whence they come and whither they are likely to lead. In most of the vernaculars, moreover, there can be no hope for Higher Education until men thoroughly versed in them have become perfectly familiar with English learning and done much to translate it into their own tongue.

(b) As the medium of instruction in any but the highest forms of a secondary school, I am entirely opposed to English. At present I still have to use it, as there is not sufficient translational work done into the vernaculars. But much of the unintelligent memorizing, much of the incapacity for independent thought and action is, I believe, directly due to the fact that the medium of instruction is a foreign tongue. Any competent inspector who visits an up-to-date secondary school with thoroughly trained teachers working in English, and then goes to a badly equipped and poor vernacular school, will be struck by the comparatively much better results attained by the latter, when the energy and training put into the former are considered. Take a concrete case—science. There is a keen observation of plants and animals amongst our small boys. They can tell medicinal herbs also, and explain the habits of many insects. Whenever one comes to inquire into the ways of dangerous animals they are all a good deal under the influence of legend and superstition and not observation. But otherwise they are like country boys in England interested in nature and ready to be interested. But watch them begin science in English. It has no interest for them. The names are as suggestive as rhomboid or trapezium and have no connection with daily life, even if the objects taken to illustrate the hard names are the ones they know,



If, however, the elementary science lessons begin in their tongue, from what they know, based on their observation, then they plunge into its study with alacrity and by easy stages can advance to higher work in English. This method also helps them to bring to us their store of knowledge, and it makes of them real workers and, according to their powers, research men doing original work.

The English tongue is said by some to be the hope of Christianising India, in that it is Christian and the vernaculars are heathen. To begin with, there is as much anti-Christian as Christian literature obtainable in English, and Haeckel, Ingersoll, Blatchford, Mrs Besant, etc., etc. have a large English-speaking constituency here. Secondly, if our hope of winning India lies in supplanting the vernaculars by English, we are in for a longer pull than we can ever realise. Greek was won for Christ, so was Latin; so must be, so will be, the vernaculars of these lands.

- (c) English should not be used as a medium of instruction in subjects having an educational value of their own, or intended to develop the reasoning powers,—that is, until it is very familiar indeed to the pupils. When it is used as the medium of instruction in this way, the thought of the pupils is exhausted on the medium, and does not reach the subject. Hence again the fact that conversions to Christianity occur in schools where either there is strong personal influence through a boarding house, or where religious teaching is in the vernacular. They practically do not occur where the teaching is in English and the pupils day scholars. To quote Lord Curzon:—"As a general rule, a child should not be allowed to learn English until he has made some progress in the primary stages of instruction, and has received a thorough grounding in his mother tongue."\* With these words I agree.

- (d) The vernaculars should be used in all primary education, and in the elementary stages of every subject of educational value.

## VII. The following up of Former Pupils.

The Old Boys' Associations of the Colleges are doing most towards this end. But they are, as a rule, confining their energies to an annual Dinner, a Cricket Match and the getting of a subscription. We require to have old boys visited in their homes. It would be a tremendously remunerative bit of work from the evangelistic point of view. The old boys are susceptible and

\* "Indian Educational Policy" p. 26.

easily reached in heart. We have made spasmodic efforts to do it from College, but we are busy and their homes are often very inaccessible. Some day a motor may be within reach, but failing that, I do not see how much can be done as it should be done. In the vacations we do something in the various centres, but the outlying men are the most necessitous, and then we as a whole fail to visit and to reach. It would pay a mission many fold to devote the whole time of one evangelistic missionary to following up and visiting these hospitable and well-prepared old boys. Evangelistic missionaries are often attached to hospitals. I can never understand why they have not been attached to the colleges and schools in order to visit parents and old boys who form a much more approachable body than the clientele of a hospital usually do.

For the same reason strong catechists should be attached to every small group of schools. Our work might, humanly speaking, be revolutionised thus, and there would be no more talk of stagnation.

### VIII. Sunday Schools.

As far as I know, in Ceylon generally the Sunday Schools are being conducted as they were twenty five years ago. But even so they have had a marked influence, so much so that there exists in opposition to them the "Buddhist Sunday School Union."

In Trinity here we are making a few new developments in our work. First, we have mapped out a course of lessons to cover three years. This course leads the boys through Old and New Testaments, attempting to acquaint them with the history of Christianity and its background, so that they may understand well its thoughts and expressions. Every week we issue a series of hints on how to teach the next week's lesson, to all teachers. Most of the classes are under adult teachers.

Then every Sunday morning I take the ten best senior Christian students for two classes. In the first I give a model lesson on the subject for the Sunday School that afternoon, and then in the afternoon each one of these takes three or at the most four of the smallest boys in his own vernacular. That is, some of the ten are Tamil, some Sinhalese, one Burgher. These teach their own compatriots in the evening. This is a very popular class and the students like it. And its great value is that it gets them into active Christian effort and accustoms them to it before leaving College. More, it is interesting to the small boys who are taught by the heroes of the cricket eleven and the great prefects, and taught well. These youngsters learn, too, that these great men are serious and very dependent followers of our Lord and Saviour. Mr. Archibald of Selly Oak has been our counsellor in this plan.

The second period with these students has a different object. In an English public school the religious life of the boy is linked as closely as possible with that of the community. His chief aids

are in the College chapel, in the sacraments partaken of with his fellows, and the common instruction. When he leaves school he looks still to the ministrations of the Church for his religious life as a rule. But here we dare not follow that model too closely. On leaving us our boys will often be where neither Church nor even Christian worker is within reach. They must have a self supporting life. It is the difference between training the future citizen of London and the future backwoodsman. It is to meet this difficulty my second class exists. It attempts to teach the students to draw daily their spiritual strength from private devotion. Here is how we work.

At present we are studying St. Mark's Gospel. Each Sunday we choose from the Revised Version a portion for study during the week, say  $1\frac{1}{2}$  chapters. Then the students are expected to take one incident each morning and consider it. They are not to look up commentaries or notes, these will be inaccessible later. But alone they are to consider the incident and from one point of view. We believe the Gospels were written to give us a picture of Him we would follow. So in thinking and praying over the incident we try to find out what it meant to Him, how it affected Him. If I may say so, we try to enter into the psychology of Christ. Each student writes down in his own note book his results each morning. On Sunday when we meet each reads these; we compare notes and I try to supplement, guide and help. The results are so far excellent. I tried this plan in Uganda where it was eagerly followed, and I believe did much to deepen and strengthen the lives of those who used it. Here too it is doing much. The results are often very original and useful. I have never found any irreverent though very many commonplace and rather stupid comments. The tendency seems to be to encourage men to realise the reality of the Gospel Story and so to bring to its interpretation all that is real in themselves. Thus I believe we may some day get a good commentary on the Life of Christ from one of our Eastern Christians, a life written from a fresh and illuminating point of view.

For teaching our pupils the duty of daily individual and private study of the word of God the Indian Scripture Union notes, adopted by many C. M. S. districts, are excellent. And until we set aside a whole man's time to working out Sunday School notes I doubt if we could improve them.

### IX. Christian Literature.

I would eagerly welcome better commentaries written for Indians or aids to the study of the Bible. No other devotional literature will have a large circulation, for the Bible arouses interest and is its own advertisement, and the student here is used to and wedded to the study of the text with notes! The Y. M. C. A. are making a good beginning with this work, and in Farquhar, Eddy and Larsen have a strong trio.



Apologetic literature is also badly required ; educational and general literature just as much so. Novels to advocate Buddhism and attack Christianity, are now being written in the vernaculars. There is no Christian fiction, and indeed little neutral. All our educational work, too, is hampered for want of suitable books.

But little can be done until we establish groups of scholars for the purpose in a few centres, after the model say of the School of Origen at Alexandria. These scholars should be both European and Asiatic, working in combination.

The power of our village workers might be multiplied by a series of good tracts on the common difficulties. The origin of evil, the object of punishment, the difficulties of the Old Testament, exercise them greatly, as these and similar problems are always being raised against them.

The Sinhalese Christian Newspaper, the Rivikirana, ought, I think, to receive a grant from the C. M. S. and from the Christian bodies in Ceylon until it becomes fully established.

#### **X. Home Training for the Educational Missionary.**

1. A thorough training in some one branch of knowledge is essential. It develops a desire for getting at the truth of things and a readiness to see new points of view. I feel very strongly against the smattering of everything given by many Missionary Training Institutes, a little doctrine, a little history, a little this and that and all wooden and cocksure. What the special branch of study is, matters comparatively little, I think. A man requires to have learnt to doubt, and to desire to know more that he may solve his doubt. Any subject well taught and studied will give this. History, Philosophy, Science, Mathematics and Classics all have a ready welcome here, and an ample opportunity. Only let the missionary be open minded, sympathetic and adaptable, not having already attained as the smatterer has.

2. A fair knowledge of the history of education with some familiarity with recent methods in teaching is indispensable for the educational missionary and ought to be compulsory for all male missionaries who have almost without exception charge of education. I ask men who wish to come out to me to go to a Training College after their University course.

3. The more psychology a missionary knows the better. I would make it a compulsory subject also.

4. No missionary ever came out yet with sufficient knowledge of the Bible or of the devotional life. Most have much pain the first two or three years in their new surroundings with old props removed. Life is very hard. One's fellow workers are very near and not always congenial. All one's confidants are gone at one stroke. One requires to know the Friend that sticketh closer than a brother. Surely but sometimes slowly we learn to trust more to Him and lean on Him. But we might be saved much pain if we had learnt more before sailing.

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